

The PROGRESSIVE THINKER

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 5.

CHICAGO, JULY 9, 1892.

NO. 137

A DIVINE LESSON TO SPIRITUALISTS THE WORLD OVER.

The Only Way Heaven Can Be Attracted to Earth.

The One Engaged in No Philanthropic Work Amounts to but Little as a Factor of Existence.

The Progressive Thinker's Teachings Carried Out by the Visiting Nurse Association.

TO THE EDITOR:—A divine lesson is something that all Spiritualists should consider in a most comprehensive manner. If engaged in no philanthropic work for the education of humanity, then, whoever you are, with all of your pretensions, you are not very near heaven, or those angelic creatures who are constantly working to alleviate suffering humanity, and you are without the first qualification necessary to take an advanced position in the spiritual realms. The duty of living for others, as well as self, is an important lesson that all Spiritualists have not yet learned. The absence of any organized effort among them to do a benevolent or charitable work is certainly lamentable. I ask every Spiritualist to ponder well the divine lesson taught by the Visiting Nurse Association. Read the account of their angelic acts of mercy. This association is unsectarian. Mrs. E. C. Dudley, its President, 1619 Indiana avenue, writes to us as follows:

"The Visiting Nurse Association is entirely unsectarian, there being ladies of all denominations, liberal as well as orthodox, on its board. The White Cross was used merely as a part of the uniform, just as Miss Barton uses the red cross for the nurses who serve under her, and are prepared to attend all manner of sickness and pestilence. I am, myself, a very liberal Unitarian, while there are others who are Episcopalians."

It is now two years and a half, says the Chicago Herald, that the Visiting Nurse Association has been in existence, and the amount of good done by it in that time is fairly incalculable, for figures and words do not describe in this case. And the tears of joy shed by the sick and miserable relieved, cared for, and made happy, although they would more accurately gauge the value of the work done, have never been counted. They were generally shed in silence and solitude, with no indiscreet witnesses by. However, even when measured by the standard of this coarse material world, by the tangible evidence of numbers and cases, the results accomplished by the Visiting Nurse Association during its short existence are wonderful. This is, perhaps, best seen by comparison.

Competent authority has it that there is not nearly so much destitution, helplessness and utter abandonment in this city of Chicago as there is in the city of brotherly love, or Philadelphia, nearly the same size as this, and much older and wealthier. In Philadelphia, the society bearing the same name as this one, Visiting Nurse Association, is six years old. This local one of ours was largely modeled after the Philadelphia one, yet look at the results accomplished there and here! From the last annual reports it is seen that the society in Philadelphia assisted in 612 cases, and paid, all told, 7,464 visits, while the Chicago one attended to 1,407 cases, and made 13,439 visits. And this, too, despite the fact that in Philadelphia there were all the year through six trained nurses, with a head nurse, engaged in this work, against five nurses here. More than double the amount of work accomplished, twice the amount of good done, double the number of sick and destitute rescued from an early grave, nursed back to health and strength, fed and clothed and tenderly cared for—and with a smaller force to do it with! Truly, the Visiting Nurse Association of Chicago may indulge in a pardonable feeling of pride at this showing. But to indulge this feeling would be unlike itself. There is no time for it, with so many new cases to claim its attention all the while.

HOW THE ASSOCIATION ORIGINATED.

Although several thousands in this city have blessed the Visiting Nurse Association, and although a number of kind-hearted physicians, as well as the very cream of our best society, know all about this organization, the general public hardly knows it, even by name. For the association has been working all along on that beautiful principle not to let the left hand know what the right was doing. There has been no blare of trumpets, no tooting its own horn. To do good and to say nothing about it—simply do it—that has been its motto from the start. And thus it happened, too, that the true story of the origin of the Visiting Nurse Association has never yet been told in print.

Some four years ago a very wealthy, amiable lady of this town died, and she left behind a daughter who deeply mourned her. This daughter, a young woman of original ideas and of great moral courage, after mature thought, made up her mind to do something in loving memory of her mother that should be better and more lasting than brass or gold, better than a conventional memorial window in a church, better than a costly tombstone or a polished shaft of granite reciting the virtues of the deceased. She decided to engage the services of three trained nurses, pay their salaries, and have them relieve as much sickness and misery as their combined services would encompass. This intention the young lady carried out, found a home for her three nurses

with the sisters of Saint Mary, a Protestant sisterhood on the south side, and called her deed by the odd name, "Augusta Memorial," Augusta having been the first name of her mother.

For about two years these three nurses worked and nursed and tended under the directions of the young lady. Then the latter married a wealthy young man of Boston, and went to that city to reside. She took her three nurses with her to Boston, where they are still accomplishing much good under her guidance. Thus, however, the Augusta memorial was lost to Chicago. It so happened, however, that three years ago Miss Emily Wakem, another remarkable young lady, being stirred by that "divine unrest" in woman which propels her in hitherto unsought paths all over the world, went to a hospital with a dear friend, there to learn all the secrets and to acquire the right spirit in which to nurse the sick and suffering. Her friend, like herself, belonging to the elite of our local society, was a young lady who so far had been among the gayest and most accomplished of our society belles, spending some \$6,000 to \$7,000 a year on her personal need and adornment. With brave determination she flung all this aside, and devoted herself to her hard, self-chosen task, and Miss Wakem ably seconded her. Just about the time, however, the Augusta memorial was transferred to Boston, the father of Miss Wakem's friend fell dangerously ill, and the young lady promptly obeyed the higher call to duty, left the hospital, and devoted herself to the task of caring for her father. This incident furnished the impulse under which the Visiting Nurse Association was founded.

FROM SMALL BEGINNINGS.

Miss Emily Wakem, a charming and very spirituelle young lady, and a great favorite in society, deemed it a great pity that the Augusta memorial should leave town and nothing should take its place. It was mainly due to her enthusiastic agitation that a number of the best and most charitable, as well as energetic and influential women of our society, met and agreed to form the Visiting Nurse Association. It was duly and legally incorporated late in 1889, and began operations with three trained nurses, one to work and minister in each of the three divisions of the city. An office was rented down town, at 59 Dearborn street, and the enterprise was so well and judiciously set on foot that it accomplished surprisingly much in the line of relieving suffering among a certain class of the poor, and perhaps not less among those living in reduced circumstances, from the start. In fact, it is largely due to the admirable way in which the system on which the association works is organized, that the Visiting Nurse Association has quickly outstripped similar much older organizations elsewhere, notably its namesake in Philadelphia. The material aid—in the shape of dollars and supplies furnished by members, contributors and patronesses, as well as verbal assistance and sympathetic co-operation—was, of course, very necessary. But it is, after all, the effective system of administering its affairs, of using its material resources, that has made it possible for the Visiting Nurse Association to do as much as it has done. Under it, its resources and means have grown wonderfully, and the three nurses at first have increased to seven trained nurses and a head nurse to-day, with a corps of between thirty and forty "emergency" nurses to aid.

These so-called emergency nurses are picked from the ranks of the old-time professional nurses, the kind who never received a careful training under the supervision of competent physicians; whose intellect, in other words, has been shaped and adapted to the difficult task of efficient ministering to the bodily and mental needs and ailments of the sick. Unlike the professional, the trained nurse of to-day, this old styled nurse leaves much to be desired, for it is not seldom that one is encountered who resembles the Sairey Gamp of old as one egg resembles another. Still, the number of such nurses is quite large, and by carefully picking out the best of them from among those who offered their services to the organization, a pretty good kind of raw material was obtained. This raw material now is set to work and instructed by the seven trained nurses and the head nurse, in each individual case where their services are required, these instructions and hints differing, of course, very largely, according to the nature of the disease and the patient they are expected to care for. These untrained nurses are, whenever employed, paid by the association at the rate of \$1 a day—sometimes more. The trained nurses are paid a salary of \$50 a month and are furnished their uniform free of cost, also car-fare, but must pay for their food themselves. The remuneration paid them, when it is considered that a careful training of several years has preceded their graduation and that their work is one wherein danger of infection or contagion is always large, and that it requires, besides, deft hands and nimble brains, is certainly not large.

With this human material now, and with the simple remedies and tonics that comprise their outfit, the association accomplishes more good every day in its chosen field than this great big county of Cook and all three or four charitable associations combined. There is never a lack of "cases" to attend to. The list of associate members of the Visiting Nurse Association comprises some 400 of our best, wealthiest and most stylish women, from Mrs. P. D. Armour to Mrs. Potter Palmer, and soon down the roster to Mrs. Caryl Young, the last in the alphabetical order. To this number must be added the list of contributors, numbering about sixty-five last year, also a number of the best physicians in town, who lend their advice, sympathy and professional services voluntarily and free of cost. A number of stations have been picked out all over town, where reports of new cases apparently calling for the aid of the association are received and communicated to the trained nurses or to the head nurse, direct, by telephone, at the central

Each of the nurses registers at her particular drug store at 9 A. M. and between 1 and 2 every day, and thence she can, at all times, communicate by telephone with the head nurse at 59 Dearborn street for special directions or advice, if such be required. At each of these drug stores, too, is kept an extra supply of provisions and medical adjuncts; also bedding (to be loaned) and old clothing (to be given away), things which are frequently needed in such frightful cases of destitution as are met with by the nurses, especially along South Clark street.

Starting from her drug store the visiting nurse goes from house to house—following her list of cases—the duration of each particular visit not to exceed the maximum time of forty minutes, except in cases of an unusual nature. During these forty minutes the nurse, with her trained hand and brain and sympathy will accomplish wonders. In the case of a typhoid fever patient, for instance, she will in that time bathe the patient, cleanse the mouth, make the bed to per-



fection, apply disinfectants and give a whole series of valuable hints and directions to wife, mother or daughter as to the further treatment and care of the sick person. And it is not alone the actual tangible relief and aid she brings, it is exactly these directions, etc., that constitute so large a part of the good wrought by the association among these cases—for the most part densely ignorant persons. When it is found that the case is of such a nature as to call for the steady, continuous attendance of a nurse, one of the emergency nurses, of whom mention was made above, is assigned the task, receiving minute instructions and being shown her round of duties and manipulations, by the trained nurse, on assuming charge of the case. There used to be, too, a so-called "infectious nurse" in the employ of the association, a person who attended solely to cases of infectious disease. But for various reasons this practice had to be given up, one being that physicians themselves were averse to having a nurse, perhaps fresh from a virulent case of diphtheria, take charge of a scarlet fever case; another reason being that there exists not as yet, to the disgrace of Chicago, a hospital for infectious diseases solely. In all cases of infectious disease, therefore, one of the emergency nurses has now to be employed.

VISITING NURSE ASSOCIATION.

Office 59 Dearborn street, room 21. Tel. M. 3033.

Open from 9 A. M. to 12:30 P. M. every day but Sunday, with a head nurse always in attendance to receive orders and acknowledge contributions.

On Tuesday and Friday two of the directors will be present.

There are seven trained nurses employed, who will visit sick persons unable to afford the services of trained nurses. These nurses may be communicated with at the drug stores, to which they go every morning at 9 o'clock and every afternoon between 1 and 2.

The two south side nurses report at Forsyth & Schmidt's drug store, corner Thirty-first and State streets. Telephone S. 160.

The west side nurse at Central dispensary. Telephone W. 147.

The north-west nurse at Schoke's drug store, 854 Milwaukee avenue. Telephone 4518.

The north side nurse at L. P. Cheney's drug store, corner of Chicago avenue and Clark street. Telephone, N. 2.

The officers of the association are: President, Mrs. E. C. Dudley, 1619 Michigan avenue.

Vice-President, Miss Cornelia B. McAvoy, 2321 Calumet avenue.

Second Vice-President, Mrs. James L. Houghtelling, 37 Banks street.

Secretary, Mrs. Franklin H. Beckwith, "The Newport."

Treasurer, Mrs. William P. Conger, 262 Michigan avenue.

Also a board of directors, who, with the officers and nurses, endeavor earnestly to have the work well done and to use all contributions most carefully.

Hull House nurse W. 70.

HOW THE NURSES WORK.

From the list of cases thus constantly accumulating each of the trained nurses is given her share to attend to. And each of these trained nurses has, of course, a certain district assigned her, within which she labors exclusively. Together these seven districts cover the whole city. Each of the nurses, too, is held to strict account for the fulfillment of her duty. Their hours of daily labor are from 9 till 5, but it is rarely the case that they can close their day thus early. Each month they have altogether two and one-half days off, and in the summer they get one month of vacation during which to recruit their strength anew. A distinct uniform is worn by this staff of nurses. This is severely simple and appropriate, but quite becoming. It consists of a blue and white striped seersucker dress, white turned up collar and cuffs, with a white cross on the left arm. During the summer they wear a broad-brimmed, dark blue hat and cape, and in the winter they wear a close-fitting bonnet of dark blue, with a long dark blue cloth ulster.

The leather bag they carry contains their professional outfit. This is made up of scissors, forceps, probe, material for bandages, such as absorbing cotton and antiseptic gauze; a supply of disinfectants, such as carbolic acid, boric acid, bichloride of mercury, cresolacid; also some tonics and provisions of the best quality and done up in a highly concentrated form, such as a can of cocoa, a jar of beef extracts and various condensed foods.

beef tonic, 25 bars of soap, besides a miscellaneous lot of supplies, such as alcohol, carbolic acid, glycerine, etc. It deserves, too, particular mention that the association has all along carried out the idea that nothing is too good for the sick and destitute persons they assist once they take charge of a case. The medicines, tonics, supplies, provisions, the bandages, etc., furnished by them are all of the very best quality—and this, of course, comes high in this as in everything else. But this is only in accord with the conviction that seems to pervade the members of this association, that perfunctory charity is worse than no charity, that to do good which will do good it is necessary to be thorough and to see each case out to the end, be that the grave or recovered health and strength and ability to earn a living.

SOME CASES OF INTEREST.

As a rule the cases which the Visiting Nurse association has to deal with are not of the romantic kind, unless it be contended that utter equal and filth, neglect and fearful destitution be romantic per se. But there are numerous exceptions to this rule. Last winter, for instance, a case was reported to the association which certainly possessed all the elements that go to make up a romance. A young French couple, with one small child, were found living on Cottage Grove avenue. They were on the point of starvation and in absolute, bitter need of everything—owing for their rent, with all their valuables sold or pledged, and the wife and baby sick. He was about 25 and she 24. Though sorely in need of assistance, this young couple were proud as Lucifer, and it hurt them almost as much to accept charity as to slowly die of starvation. And no wonder, either, for the young husband was a genuine French marquis, scion of one of the oldest and noblest houses of France, as papers, crest and investigation abundantly proved. But the marriage—a very imprudent one—had ruined his prospects for life, estranged him from his family and high-born connections, and brought him where he was. It turned out that this youthful nobleman, handsome and distinguished-looking as he was, had come over to this country with a cousin who married—not so long ago—one of the fairest flowers that had grown up in the garden of New York's plutocracy. The young cousin had been taken along in the expectation that he, too, would pick up a Gotham belle with no ancestors but lots of cash. Instead of which the young cousin was foolish enough to fall in love, shortly after his arrival in New York, with a charming but penniless girl. The two eloped and came to Chicago and were married here, and soon their slender resources were exhausted. The young marquis—he goes here by another name—started a photograph gallery but failed. Then a child was born, and misery, sickness and despair came in its train. It was then the family were found. The association assisted them. Individual members of it contributed the defaulted rent, and at last a good position in a well-known architect's office was secured for the young marquis, he being an excellent draughtsman, and there he is still, earning a competency.

Romantic, too, in a certain sense, were the following two cases: A family were discovered who had recently arrived from Concord, N. H., where they had lost their all in a bank failure; father and mother being both very old and broken down, the father a cripple from rheumatism besides, their only child, an accomplished, pretty young girl, had undertaken to provide for these three by giving music lessons. In doing which, though, the poor girl had overtaxed her strength, and quick consumption had set in when the case became known to the association in November last. Their wants were relieved as much as possible, but the young girl, but 22, died not long ago, and both her aged father and mother have since followed her. A woman who had herself contracted the dread disease while nursing her husband for consumption, was cared for by the association (aided by St. James church) for five months, but she, too, died this spring.

FRIGHTFUL MISERY.

One of the most heartrending scenes that even the visiting nurses had ever seen was that of a young woman, found on a hot summer's day last year in a dark, stifling room of a cheap hotel. The young woman was in the last stages of consumption. The air was unwholesome and thick with flies. She had been deserted by her husband and left to die among total strangers in a great city. She was unable to move and had been alone for days save for a 4-weeks' old baby lying by her side. The baby was cared for, the woman bathed and fed, and her bed made clean and comfortable, and she was visited daily until she died. Another nurse found within the past month a woman dying of want—absolutely starving. No food, no coal in the place, and three tiny children crying with cold and hunger. Help came too late for the mother, but the children were cared for and put into an institution.

Thus any one with a thimbleful of brains can easily discern the great good to be derived from the Visiting Nurse association. It is a fragment of heaven, being wholly unsectarian, the only object being to relieve suffering. The great body of Spiritualists should be alive to this and other philanthropic movements. They should ponder the divine lesson here given and act accordingly. They should read and re-read it and then should become imbued with a spirit to do something for the general good and welfare of humanity. Strip

the phenomena, philosophy and ethics of Spiritualism of a kindly spirit and feeling for the welfare of others, and they lose the most of their divine attraction. DIVINE WRIGHT.

STIMULANTS.

The Demand for Them.

GOLDEN WORDS THAT PARENTS SHOULD STUDY.

TO THE EDITOR:—Mrs. A. R. Aldrich, in Harper's Bazar presents some thoughts worthy of serious reflection: "There is a definite cause for the widespread demand for stimulants, a reason why alcoholic drinks cost us yearly \$900,000,000, while bread costs about half as much; and philanthropists in this field, with a host of others, must continue with each successive generation the hopeless, almost heart-breaking task of trying to help those who will not or cannot help themselves, until we can understand more of the wise planting and nurture of that only in whose ripening and ripened fruit can we rejoice. "George Henry Lewes, in his 'Physiology of Common Life,' and some others, claim that as the desire for stimulants is universal, it is evidently a natural demand.

"This reasoning is, I think, unsound, unless it can be proved that the demand for stimulants antedates the mistakes and errors of civilization, and is more universal than these, which can hardly be done.

"Civilization means taking possession of the forces of nature to serve our pleasure and profit, that is, at first, more concerned in possessing all that is possible than in the careful discrimination of how those forces can serve us best. The work of reconsideration comes later. Another generation must analyze the abundant supply and make the finer adjustment.

"The primeval man required, probably, no more than nature's productions just as they grew, and, like the undomesticated animals, might be left to eat these when and as he chose; but when agriculture has multiplied them indefinitely, and commerce has brought to our doors the products of all climates, and there is no end of skill in combining these, the natural result is that we provide more than the body can dispose of. And so alcoholic drinks are resorted to to assist digestion and gratify the already over-stimulated appetite.

"The desire for stimulants among the poor is increased, no doubt, by insufficient nourishment, but the intelligent people must think for the unthinking, and as soon as wholesome food and drink are the fashion for the more intelligent class, there will be a change in every class.

"Still, intemperate eating and drinking are not the only intemperate habits that seem to be part of our social fabric. There is an incalculable waste of feeling of emotion and will, and the power lost in these various channels of life tell the whole story, if we would trace it back, of the undirected or misdirected energy at the outset. A child whose habits of eating, of sleeping, of dressing and of talking are controlled by the real needs of life, and regulated with taste and discretion, will never need the good offices of a temperance society nor legislation to save him from ruin. His salvation was a foregone conclusion, because all the possibilities of his life were led in orderly activity to the threshold of his conscious personality.

"What we most need is to be saved from ourselves, or better, to express the same thing, to be lifted into our best selves by adjusting the emotions, appetites and tendencies when they are plastic and can be moulded.

"We are never brave, strong or just until discipline has made us so. We often believe ourselves all these because we have not been tried enough to know their want. And happy is that child who has been guided from birth into nature's laws so that his discipline has been unconscious force until habits of obedience to the right in mental, moral and physical processes have become characters."

These are golden words by Mrs. Aldrich, and worthy the careful consideration of all Spiritualists. OPTIMIST.

The Romish Octopus.

TO THE EDITOR:—I am pleased with the courageous stand you are taking against Romanism. I use this word to distinguish it from Americanism. When ever the Catholics of this country cut loose from Rome, and repudiate the government of their church, they will not be antagonized so strongly. It is at present an absolute monarchy, and totally inimical to the existence and well-being of secular democratic forms of government, and therefore it is the duty of every citizen to be on his guard against its encroachment on civil and religious liberty. It is the parent source from which have sprung most of the paternalism and restrictiveness found in society, the family and the legislative bodies of the world. Thought has been held in chains and fenced in and made to run in grooves marked out by the bosses who lived ages ago. Protestantism being derived from Romanism has the same faults only in a more modified degree. The diversity of sects and diversity of interests makes a certain amount of toleration possible. As long as secular government is in control, and the churches cannot inflict punishment, infidels have a chance to express their thoughts and live, and unbelievers in current theology are predominant in almost every civilized government.

JAMES H. MULLEN.

SPIRIT LIFE.

A Conference with Spiritual Beings.

Written Through the Hand of an Eminent Ex-Judge.

[The series of papers we are about to publish were communicated from Spirit life in the precise form in which they are now presented to the public. They have not even been copied, and were all written out by the medium himself at the time of the communication. The dictation was made when the medium was under impression, and perfectly passive to the influence. He was fully conscious at the time, but like a faithful amanuensis recorded the facts, ideas and expressions of the controlling intelligence as if he had been writing under the direction of a mortal, so that he is quite sure the reports are in all respects substantially correct.]

The essays are from different spirits, but no names were given, for the reason that as they relate to morals and conduct of life they should be esteemed for their own merits alone, and not by the eulogium of the source from which they emanate. To each essay is subjoined the individual experience of some other spirit since passing away from earth, and these latter are called "Illustrations," and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were also withheld.

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the sunny scenes, modes of life, and occupation have a realistic air that cannot fail to deeply affect the spirit and add it in its efforts to be worthy of that glorious abode.

The Rules of Life—The Right of All Men to the Free Use of Discoveries of Invention.

There is nothing pleases so much as a good discourse. When, therefore we hear a speaker who can instruct by his eloquence, we feel that he is one of the gifted ones of earth. The most eloquent speakers are not always the most instructive, nor the most correct, either in knowledge or in principles, and frequently they mislead by their power and induce wrong impressions by their erroneous views. This happens especially in matters of religion and morals. In political affairs and discussions the passions are often excited, and men view the points at issue from a partisan bias. The great scientific questions are now generally examined by a disinterested regard to develop facts and explain phenomena in their true relations. The problems in finance and commerce attract attention to a great variety of matters that affect all business relations—such as the state of the markets; the prospects of peace or war; the rise and fall of prices; the growing crops; the abundance of money, and the powers of production and supply in particular districts or countries. Men discuss and calculate these circumstances with a view to reach the most satisfactory results. They do not quibble about fine spun theories and split hairs with metaphysical subtlety, but draw their conclusions with deliberation upon the facts presented. In regard to the common concerns of daily life, we pursue the same course. If, for instance, we wish to change our place of residence, or to make an addition to it, we seek advice of the mason, the architect, or the carpenter; and if we desire to invest our means in any particular enterprise, we inform ourselves about its object and details, and keep a sharp lookout for speculative benefits. So, if we go on a journey, we take into consideration the distance and the means of traveling, and calculate the probable expense and our resources to defray them. When we engage in any employment we speak of it as a most serious thing, and prepare ourselves to perform its duties, if not already skilled in the useful methods of carrying it on. This is the general course of things, and when we deviate from this order we must have some strong inducement for our conduct. It may be asked why this statement of what is so well known, and why dwell upon circumstances that are of daily observation? We reply that it is the ordinary rule of things that makes up life, and if we understand them we will not be very likely to suffer from the want of more knowledge in affairs of unusual occurrence or of exceptional magnitude. When we are called upon to settle for ourselves a question of religious belief, we cannot go far wrong if our life is devoted to the performance of the injunction which it inculcates, to do good to those who are dependent upon us for support, and to love our neighbors as ourselves. If it is a question of morality, we cannot do better than to live a good life; to keep our promises; to be honest in our dealings, and to injure no man or his good name, or in his property or feelings.

If the political agitations affect us, and call upon us to perform a public duty, let us do it manfully, fearlessly, and in view of the public welfare, adhering to principles as we conscientiously believe, with patriotic devotion to country rather than to party.

The questions arising in science are numerous, and will be solved by methods that can affect no man's conscience or course of life; and all matters of business can be safely disposed of without infringing on the precepts of fair dealing, if men will only consider what they desire for themselves from those with whom they trade; and in regard to the everyday transactions of life, there is no rule so universal as the golden one laid down by Him who spoke as never man spoke.

In all cases of importance there can be no room to doubt if we will only bear in mind the rule of right and wrong. The time has gone by when men were allowed to think themselves at liberty to go into the world of science, or into the world of thought, without any responsibility to their fellowmen, and make what they were pleased to call discoveries, and claim them as their own exclusive property, on the ground that all discoveries belong to the individual who made them.

The truths of science, and the principles of all things in the universe, were created for all men, and the benefits thereof were for the general good. The author of nature is the only one who can claim exclusive rights in her secrets, and he has made them for useful ends, and no one has a right to say, "I have found out the secret of this force, or of this combination of forces, and am, therefore, entitled to retain it as my own."

When, therefore, a thought that would help to make life better has been evolved, it should

be as free as the air, for they both come from the same great source of beneficence. The philosopher who discovered that oxygen was the vital principle in respiration might as well claim that no one should breathe it without his permission, and that no one should warm himself by its use without paying him a royalty. So in the moral world, when one has constructed the principles of a moral code; he has no more right to a patent for it than our Savior had when he proclaimed the Golden Rule.

The principal thing in all our researches is to find out something before unknown. When I go to the field of science and interrogate phenomena as to their cause and purpose, I am engaged in a work of discovery, and can only gain the knowledge I desire by observation and experiment. When, therefore, I obtain the end in view, I am a discoverer only of the facts that have ever existed, and which will continue to exist through all time, for truth is eternal. It is not yours for a certain period, nor any man's for a term of years. It is God's truth for all time, and for all men. He never intended to give his works to the possession and benefit of any particular person or class of persons; nor does he intend to give the facilities by which the laws of nature are elucidated for the exclusive benefit of the individual who possesses them. They were given for a purpose, and that purpose was that they might be used for the general good. When, therefore, a man has a gift in any particular direction, he should gratefully acknowledge it, and exercise it for the benefit of his fellowmen, without taking advantage of it to amass a fortune for himself, as if the Creator had given him that gift for his own profit alone; yet this idea is the only motive that actuates mankind. If anyone has a turn for any kind of work, it is regarded as a means of personal aggrandizement, and is peddled out at so much a head, or by the piece, to the highest bidder, and this view of its subject is so universal that no one ever thinks of questioning it, unless the charge becomes so exorbitant as to exclude all from its enjoyment, except the wealthy and the purse-proud, and then a feeble cry goes up from those who can neither buy nor enjoy the blessing. In a proper condition of affairs this will not exist, for it will be seen and acknowledged that every gift and every discovery come from a common source of universal benevolence, and are designed for the common good and elevation.

The day will come when this subject shall be understood, and then the selfishness of individual pride and avarice shall no longer deprive the great many of mankind from the enjoyment of all that discovery reveals, or the genius of man can accomplish.

ILLUSTRATION.

There is a strong influence here this morning to dictate a message-description of the condition of a spirit who has not received the benefit of culture, or the advantage of social training or position.

Such a spirit may have led a good, useful and honorable life upon the earth plane, and yet never have risen above a very humble and obscure condition; and, indeed, perhaps such is the state of a large number of the men of mankind. It must, therefore, be a matter of deep interest to know the conditions of so large a proportion of human beings after they have become residents of the Spirit-world. The first impression probably is that they occupy a position similar to that which they did in their former life, and that their want of education places them in a lower plane than that occupied by their more favored brethren. This, however, is far from being the case, for the criterion of merit does not depend upon the state of the mind so much as upon the condition of the heart. When one enters upon the threshold of spirit-life, the first inquiry is into character, motives and general conduct; nor is the question to be decided by the standard of a man's position while on the earth, but by his intrinsic qualities, abstracted from all the circumstances that gave him a fictitious reputation. What was the man really inside of himself without the glamor of wealth or the dazzling allurements of mere mental superiority, unadorned by the graces of moral virtue. Whoever can stand this test is likely to enjoy a spiritual position far above those who were distinguished for their good things of earth life without the graces of the heart that should have accompanied them.

We do not undervalue culture and refinement. We do not speak lightly of education and intellectual power, but we do intend to say that unless they are supplemented by goodness they will not be sufficient to secure that high recognition that they enjoyed among mortals; but when they are set off by a life of generous and noble well-doing, they elevate the soul not only on earth, but enhance its destiny to the highest realms of spiritual being in the life to come.

The obscure man who performs his duty, however humble it may be, and lives up to the rules of human justice and equity, reverencing God and loving his fellowman, will wear a crown of manhood, and be received into the company of those who esteem character as better than gold, and an honest, honorable life as the highest credential to the love and fellowship of men and angels.

A striking instance has recently occurred: An individual greatly distinguished while he lived among men for wealth and the social advantages which generally attend it, passed into spirit-life, and was received by his friends, with a few of those who had lately been his dependents and servants. There was not near so much display upon his arrival here as there had been at his funeral obsequies, and the friends and servants who were so much beneath him on earth, were now his equals without being very high. Instead of rising with him into a higher condition he sank with them into a lower one, and now there were none to do him honor. His pomp was gone, his wealth was left behind, and he came here to find himself without distinction of any kind, for he had been a hard master, and unfeeling to all but his own immediate family.

His professions went for nothing, and the man, stripped of his trappings, found himself as poor as his servants, and as destitute of position as those who formerly fawned upon him for favor.

About the same time there arrived the spirit of one who had led a laborious life, thinking little of himself, but accepting his lot with cheerfulness, and doing whatever he was able to help his neighbors. Indeed, perhaps all one could say of him was that he had a blameless life, and was universally respected for his good qualities. His friends and neighbors who had come over before him, gathered in great numbers, and with every mark of respect and joy. He was received like a hero, and was crowned with flowers and led into the abodes and palaces of the great, and honored by the noblest spirits, who were informed of his life-struggles and of his loyalty to truth, conscience and manhood.

The contrast is significant, and marks the difference between a true life and a great one. It is character that makes the record and determines the ultimate condition of the spirit. Let all strive for this crowning glory of nature, for this title deed to the mansions that are prepared for the just and the good.

Notes from Dr. Dean Clark.

I have been speaking for the leading society in Oakland for a month, but have made no permanent engagement, as the society is new and without funds; but having energetic officers at its head, its future success seems assured. Unfortunately, the Spiritualists of Oakland, as is far too common, are divided by personal disagreements that have arisen by improper persons aspiring to leadership, and thrusting themselves to the front to the displeasure of others more competent but less self-assertive.

So long as selfishness is the ruling passion, such "offenses must needs come," I suppose; but woe unto our noble cause when it has to be subordinated to the rule and ambition of mortals who understand little of its genius, and less of its great humanitarian purposes.

Though late in bearing witness, I feel it my duty to furnish further proof of the veracity of dear sister Nettie C. Maynard, in her admirable book showing that our immortal Lincoln was a Spiritualist. About fourteen years ago I lectured in Victoria, B. C., and while there frequently met and conversed with Hon. Allen Francis, then American Consul to British Columbia, who was an ardent Spiritualist. He frequently referred to Mr. Lincoln and his belief in Spiritualism. He said that for twenty-five years he edited a paper in Springfield, Ill., and lived directly across the street from Mr. Lincoln's residence, and was one of his most intimate friends and associates, and that he had sat in scores of spiritual seances with Mr. and Mrs. Lincoln previous to their going to Washington to reside, and, said he, "I know Mr. Lincoln was as firm a believer in Spiritualism as myself."

Mr. Francis was one of the most candid men I have ever met, and he was universally respected in Victoria, so far as I learned from many leading citizens. Such evidence as that of Mr. Francis' ought to satisfy modern Pharisees, who, like their ancient prototypes, so capriciously and incredulously ask: "Have any of the Rulers believed on these things?" Verily, our sainted President needed to exercise but good common sense, such as the "wayfaring man, though a fool," uses, to conclude that such facts as were presented to him through Sister Maynard and many others were demonstrations complete of spirit-intercourse.

Our cause in California is steadily, but not rapidly, advancing. Materialism, ignorance and theological superstition are its predecessors, and are too strongly entrenched to yield but by slow degrees. Though we have many of the best test-mediums in the world, and more public advocates than are decently sustained, yet "the powers of darkness hold the fort," and will capitulate only when they are exhausted and vanquished.

There is a general complaint of "hard times," and teachers of our unpopular truth have here a splendid opportunity to labor "without money and without price," for when they have paid extortionate traveling expenses and boarded themselves, as is the custom, they will find all their treasures "laid up in heaven."

Allow me to say to your many readers on this coast, that my services as an inspirational speaker are at their command, with a guarantee of expenses, and such further remuneration as is paid to "common laborers," to whom justice is done. My address is 1055 Market street, San Francisco, California.

DEAN CLARK.

Suggestion for Protection Against Evil Influences.

To THE EDITOR:—While conversing with my guides yesterday on matters and things, it occurred to me to inquire if they knew of anything in the material world which would be a protection to a sensitive against all those influences such as dark spirits (so-called), throwing their conditions and physical ailments upon them, etc. With your kind approval and consent I will lay before your readers the knowledge which was given me: The fibre of the sunflower, properly cured like flax, and woven into a cloth, or the threads run in all directions through the waist, neck and sleeves of undergarments, etc., will form an infallible protection against all unseen influences from the Spirit-world.

I give this to the mediums and sensitives in general as freely as it was given to me, and permit me to say here, most emphatically, that whoever undertakes to profane this knowledge by using it for money-getting, or anything of a selfish nature, will have cause to regret it.

MARGUERITE M. BROWN.

Seattle, Wash.

POKES, by Edith Willis Linn, the gifted daughter of Dr. F. L. H. Willis the well known lecturer. This charming little volume is for sale at this office. Price \$1.00.

The Soul's Response.

BY MRS. C. ESTELLE WEBSTER.

Ten years, dear love, in the long ago,
I left you for "that other land";
The promise gave was kept, I know,
For as I joined the angel band,
Caresingly I touched thy brow,
Even as I touched thy hand but now;
God grants to children of our earth
Such gifts along with angels birth.

God grants the boon to men on earth
To see the forms they erst did love;
And sweetly, as of old in mirth,
To hear their voices from above.
We visit earth when earth is still,
That "far-off land" we leave at will,
In moon's pale beams, in starry light,
Or in the shadowy depths of night.

In twilight gray at morn, at noon or night,
I visit thee, my own dear love,
With angel's blissful, raptured flight,
Soft, as the cooling of a dove,
I come my promise to renew;
See, darling, I have come to you
Out of the vast eternity;
My soul is still an entity.

Ten times, as cycles roll their years,
And thou hast trod the busy mark,
I've witnessed all thy falling tears,
And heard the moaning of thy heart,
And echoed back thy hopeless sigh;
You dreaming not that I was nigh,
Nor yet that I my promise kept
While you waked or while you slept.

Those vows I breathed to thee of yore,
Are sweetly kept in memory still;
They fill my soul as e'en before
Death cloist life's thread with power to thrill.
I come to thee in busy life,
In instant lands, in wars and strife;
I come to bless on land and sea;
Enshrined art thou in memory.

Forget thee, never! How could I forget?
The deep tones of thy loving voice
In waves of love come to me yet;
Thy love still bids me to rejoice.
Thy spirit doubts: "his soul alone
That hears the freed soul's mystic tone;
Soul joined to soul death cannot sever,
Love's thus united live forever.

Mrs. W. L. Thompson.

To THE EDITOR:—It was my privilege to attend a materializing seance Saturday night, June 25th, at the home of Mr. and Mrs. D. N. Lepper, 572 South Ninth street, this city. Mrs. W. L. Thompson, of Keokuk, Iowa, was the medium.

Eight full forms materialized and came out of the cabinet—one male and seven females. The male claimed to be the spirits on (Charles) of a Chicago lady present. She could not recognize the features in the light used. One gentleman seemed to fully recognize his spirit wife. A lady spirit came, called her daughter, and then her granddaughter. She seemed joyous to meet them, and kissed them both. A female spirit stepped out to one of the State officers, led him to the front of the cabinet, patted him, and told him she was his aunt. He seemed to be satisfied that she was. One of Mrs. T.'s controls, White Fawn, came out dressed in pure white, with black hair about two and a half feet long, which showed plainly on the white drapery.

Mrs. Thompson has held four seances this week at the same rooms. All seemed to be good considering the great heat and conditions. She returns to her home, Keokuk, Iowa, Monday morning. She expects to go to Mt. Pleasant Park, Clinton, Iowa, to attend the camp-meeting that opens in July. The manifestations here prove her to be a good and true medium for spirit-form materialization.

Springfield, Ill.

J. Q. A. FLOYD.

The First Society of Spiritualists of Chicago.

To THE EDITOR:—It is with feelings akin to regret that to-day, June 26th, we bring to a close one of the most successful seasons of the First Society of Spiritualists, of this city. As usual the services were conducted by the beloved pastor of the society, Mrs. Cora L. V. Richmond. The subjects selected by the guides for the closing addresses were: Morning, "Consider the Lilies;" evening, "From Seedtime Unto Harvest." To those accustomed to listen to this eloquent and wonderful medium, it is needless to say that both of these subjects were handled in a masterly manner, and were not only rare intellectual treats, but as practical personal appeals, could only prove an incentive, stimulating to a richer, higher and nobler life. We can afford to sympathize with those who thus far, from any cause, have failed to hear her; but we are glad to be able to announce that although she leaves us during the summer vacation—not to rest, but still to labor and prosecute the work so closely interwoven with her life at the various camp-meetings to which she has been called—in response to an earnest, unanimous and unusually emphatic call, her guides have consented to minister to this society for the coming year.

We confess to a very uncomfortable "tugging at the heartstrings" as once again we breathe the word farewell, but when we remember how great our own privileges have been, we are constrained to be magnanimous. Our fervent "God-speed" shall follow her, and our earnest prayers go out that the seed she goes forth to sow may speedily spring up and yield an abundant harvest.

We look forward to the first Sunday in September, when we hope once more to settle down in the dear old rut, and beneath our own vine and fig-tree again feast upon the "bread of life" as given through her instrumentality.

C. CATLIN, Secretary.

"CAMILLE, a Daughter of the People." July 16th we shall commence this remarkable story, by Hudson Tuttle. Call your neighbors' attention to it, and request them to send in a subscription. The paper is sent 13 weeks for 25 cents.

"The Religion of Man," by E. D. Babbitt, M. D. This is a most excellent work, replete with suggestive thoughts, and calculated to interest and instruct. Price, \$1.25; postage, 10 cents.

He Would Prosecute All Mediums.

To THE EDITOR:—I enclose a clipping from the New York Sunday Mercury of June 12th, in regard to Rev. M. Peters' threats. It is as follows:

"The Rev. Madison C. Peters is reported to have threatened mediums with prosecution through the agency of the law. He has been among some fortune tellers, whose pretensions to Spiritualistic mediumship are not regarded with favor by the intelligent citizens of New York, and concluded, after paying his money to the shams, that Spiritualism, per se, is a mixture of 'puerility and stolidity.' Against this reverend gentleman can be placed the investigations and opinions of so great a scientist as the living Alfred Russell Wallace, and the contest would, indeed, be quickly terminated. The law represses, but does not reform. A preacher's duty is not to pester District Attorney Nicolli, but to use the weapons of moral power which his Master placed in his hands. The gospel for the churches, the secular law for the sworn officers of the law. The remedy for unfaithful officers is the ballot-box. Mr. Peters encountered shams. Their spuriousness was to be expected. Are there not counterfeits in the pulpit and among the laity of churches? Do not these counterfeits prove that there is something true and genuine to be counterfeited? Does not a spurious coin or bank note tell human reason that behind them are gold and silver and genuine bank issues? Is not the liar proof positive that truth exists? Are there no real sensitives because humbugs attempt to usurp their functions? Is Spiritualism an absolute fraud because many of its so-called votaries impose on the credulous? Its advocates claim that to them it is religion. If not that, it certainly is a philosophy. An eminent New York doctor expresses his amazement that death should be robbed of its terrors by a belief in it. Theosophy is not a religion, but a philosophy. Is that to be stamped out by new iconoclasts? It is the nature of the philosophical to bear with itself the seeds of truth. The Bible is full of Spiritualistic examples. But Mr. Peters does not believe that angels who appeared to men were ever the spirits of mortals. What a queer idea of the Creator, seated as a man on a throne and surrounded by a created angelic aristocracy! Here we have William the Norman inventing his own nobility, and thus establishing a special privileged class in heaven! There is no angel who did not once live as a man or woman on our earth or some other earth of the universe. Clairvoyance is common. Yet Mr. Peters is reported to have threatened to prosecute clairvoyants. Socrates was a clairvoyant, so was Plato, so was Wesley. The close of the nineteenth century is unfavorable for persecution."

Success to your grand paper THE PROGRESSIVE THINKER. FRANK S. MEAD.

The Oregon State Camp-Meeting.

To THE EDITOR:—I have just attended the Oregon State Camp-meeting, at New Era. The camp ground is located on a high bluff of the Willamette river, in Clackamas county, in a beautiful grove of fir trees, twenty miles south of Portland. It has railroad and steamer connection up and down the valley. I met here many old and familiar workers in the cause: Mrs. Flora Brown and husband, Mrs. Dr. Patterson May and husband; Mrs. Bruce, the celebrated slate-writer, who produced in my presence, and of the large audience, under test conditions, two communications written in daylight, with utter skeptics holding the slates, who acknowledged they could see no possibility of fraud, nor did they understand how it was produced. Your correspondent gave the lecture on Sunday evening, June 19th, on "What Is Clairvoyance, Who Is Clairvoyance, and How to Develop Clairvoyance." After the lecture I gave some tests as follows, saying to an old gentleman: "You are from a long-lived family, and will be long-lived. You are a very fine-grained, whole souled, big-brained man, but lack confidence to put yourself forward. You are a natural inventor, and a small fortune will soon come to you in the near future. Away back in boyhood I see you at the risk of your life saving another from drowning. You have had many ups and downs in life; are quick tempered, but genial and kind to those you love." He responded: "That was my brother I saved from drowning, and I have made several inventions." Turning to a lady on my left, I said: "Madam, you are a natural curiosity. You are broad-gauged in every sense of the word (she weighs a good deal over two hundred). You detest little five-cent folks or a five-cent dinner; are big-hearted and very strong in your appetites and passions. If you were cast away on a desert island, like Crusoe, you would be more rejoiced than he was to find a man's tracks in the sand. You will live, madam, to be ninety to one hundred years old. I see you away back, years ago, losing something you valued much in a fire, and the fire was in a two-story house, not your own. It caused you much grief, etc." The lady in answer said that her parents both lived to be nearly one hundred. The fire mentioned was correct. She lost a spirit-picture in a fire in a two-story house, belonging to her sister, that she was much worried over.

PAUL D. C. SETMOCK.

Meeting at Cora Lake, Mich.

To THE EDITOR:—The Spiritualists of South-western Michigan met on Sunday, June 19th, at Cora Lake, and listened to two lectures by Mrs. Ada Sheehan, of Cincinnati, Ohio. The weather being rainy in the morning the audience adjourned to the hall, and after the Paw Paw Glee Club had rendered one of their choice selections, Mrs. Sheehan gave the morning address. At the afternoon session about eight hundred people assembled in the grove, and after music by the club, Mrs. Sheehan gave her second address, which engaged the attention of all present. After the singing of two more selections by the club, the audience adjourned until the first week in August.

H. F. BALFOUR, Secretary.

Notes from Washington, Pa.

TO THE EDITOR:—The Spiritualistic wave seems to be sweeping over this portion of the country. Even the people of creed-bound "Little Washington" are awakening to the fact that there is something in their philosophy that they have never dreamt of.

Although we came to this borough purely as a matter of business, yet we find the spirit of inquiry going outward throughout the vicinity. If one is a medium, even though he or she may have formed resolutions that nothing but business relations shall characterize their actions, yet there is a tendency to the direction of the psychic world.

When viewed in its true and larger relations, the medium, a sensitive vibrating between the two spheres, is placed in a most singular and embarrassing condition.

Sometimes when entering into the atmosphere of strangers it would seem that our spirit guides put forth every effort to convince and instruct.

Some two miles from this place, nestled among the hills, is Doak's Park. Here, upon these beautiful grounds, are the buildings requisite for safety, convenience and comfort. Chief among these accessories is an imposing three-story building, containing a spacious, airy, well-ventilated hall. We were induced to make a visit to the park about a week since, and on that occasion spoke, under spirit influence, in the presence of an intelligent audience. This was good seed, sown upon good ground, as we gave at the conclusion of that little meeting several tests of spirit presence.

Through the zealous and untiring efforts of the proprietor, R. Nelson Doak, and the present occupant of the park, Bro. J. C. Decker (the latter gentleman being one of the finest cartoonists of the age), banners containing appropriate selections from the most spiritual portions of the Bible had been prepared, the hall tastefully arranged and decorated with flowers, etc.; thus, when completely prepared, the place presented a most tasteful and inviting appearance.

The so-called Sabbath dawned bright and fair; the afternoon was as favorable as could be wished, and at the appointed hour—3 o'clock—the hall was filled with upwards of four hundred persons—men, women and children—something never before occurring in the interest of any religious gathering in that vicinity. We felt the strong magnetic waves of spirit power that permeated the atmosphere of that investigating audience. The questions selected were: "Can our departed friends communicate with us?" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." The subjects selected for poems were as follows: "Flowers," "Shall We Know Each Other There?" and "Tell Me Something I Don't Know."

The lecture proper was followed by a very graphic and interesting account of physical manifestations at the Cassadaga Camp, at Lily Dale, N. Y., by Dr. Shipley. Then came most beautiful improvisations on the subjects named, and which were satisfactory in a most eminent degree, and even the most skeptical declared that it was entirely beyond the power of carnate form to so manifest.

And now came one of the most, if not the most, striking and remarkable episodes in my mediumistic experience—that of giving public tests. In this we succeeded far beyond our most sanguine expectations, giving six tests, and all recognized. The evening services were all well attended. We spoke about an hour upon this theme, explaining the nature of spirit, and following it upward through the myriad forms of life and intelligence of man. The lecture closed with a fair number of recognized tests, which created a profound impression upon many of the hearers.

We shall lecture again July 3d, when we expect to greet a still larger audience.

As members of the one great family of universal brotherhood, let us move forward with sure and measured step, acting under the higher and grander impulses of our soul-power, quickened by the invincible waves of spirit inspiration. Our angel co-laborers can work best when assisted and supported by the physical man, as we live in a physical as well as a spiritual world. With such high and sublime aspirations there must come fruitage proportionate to the blossoms, and as the "blossoms of truth" are shaken from the "tree of human destiny," they will gladden the hearts of man, and shed their glorious fragrance over every child of humanity.

PROF. SILAS W. EDMUNDS.

Washington, Pa.

G. G. W. Van Horn at St. Louis, Missouri.

TO THE EDITOR:—For the benefit of many readers, I have awakened a widespread interest in the Spiritual movement in this city. I secured Chatsworth Hall (seating capacity, 500 chairs), corner Seventeenth and Olive streets, and opened out a grand mass convention of Spiritualists, as per circular inclosed. Commencing Sunday, June 19th, we held two services, at 3 and 8 p. m., to large and interested audiences; also June 26th. We will continue to hold services weekly, July 3d, 10th, and 17th. So far all attending have expressed themselves favorably. Many mediums are being developed by ENRAPPO. All phases of mediumship have been presented in the audiences on each occasion. The *Globe-Democrat* and *Star's* sayings, of recent issues, have published favorable details of meetings and seances held in the city by various mediums. Another society is being formed through these meetings, as follows: The St. Louis Progressive Organization of Spiritualists. Already a Ladies' Aid Society (as a branch to above) has been organized for effective service in the near future. G. G. W. VAN HORN, 3035 Olive street.

"Mind Reading and Beyond," a scholarly statement of the whole subject, with instructions plainly given how to train one's self in mind reading. By W. A. Hovey. Price \$1.25. For sale at this office.



Camille, a Daughter of the People

Our Patrons: We have presented you many attractions since we first commenced the publication of *The Progressive Thinker*, in fact, all who have had an opportunity to peruse its pages regularly will admit that it has surpassed all other spiritualistic publications in its desire to interest and instruct its readers. Our summer attraction will be *Camille, a Daughter of the People*. It will charm you with its photos, its grand truths and its unveiling of present evils. Written by one whose soul is illuminated with a light divine, and who lives to do good to humanity, and to leave the world better than he found it, its sensations will rivet your attention, stir your sympathies, and make you in all respects wiser and better. Those who fail to read *Camille, a Daughter of the People* will miss a rare treat.

Notes from Lily Dale.

Mrs. Jennie B. H. Jackson closed her engagement here for the present month on Sunday, the 24th. Her discourses, both forenoon and afternoon, were of an exalted character, and were highly satisfactory to her audience. Her poem upon Robert G. Ingersoll was a masterpiece, in point of rendition and breadth of thought. Mrs. Jackson will return here in August. She has a warm place in the heart of Lily Dale, and is always received with a joyous welcome.

Mrs. R. S. Lillie will occupy the rostrum July 3d, 10th and 17th. Many excellent media are now on the grounds, and investigators are coming from many directions.

The famous slate-writers, P. L. O. A. Keeler and Prof. Mansfield, are here for the season.

Mrs. H. W. Carter and Mrs. M. W. Leslie are prepared to give sittings to honest investigators.

Mrs. M. J. Ramsdell is at her pleasant cottage on Cottage row, and is making a specialty of diagnosing disease, mental and physical. Her exceptional gifts as a clairvoyant and psychometrist, as well as her marked sincerity and strict integrity to principle, make her a universal favorite.

Messrs. Colby and Rich, of the *Banner of Light*, have generously donated \$50 worth of valuable books to the Lily Dale Library.

Charles H. Kerr & Co., 175 Dearborn street, Chicago, Unitarian Publishers for the West, have also donated \$25 worth of books, all of which are highly appreciated.

Mr. C. Wilcox has completed an addition to his business block on Cleveland avenue, and we must say that he now has one of the most attractive places on the grounds. Mr. Wilcox intends to keep a first class boarding house during the season.

The steamers White-Wing and R. S. Little have been refitted, and are now ready for service, under the command of their popular owner, Capt. H. S. Powell.

There are social dances in the pavilion every Saturday night. Excellent music is given by Prof. W. A. Simpson's orchestra. Capt. H. S. Powell, Mr. J. S. Lillie and Prof. H. D. Barrett act as managers, and these dances are an attractive feature in the social life of Lily Dale.

Mrs. R. S. Lillie returns from her western tour this week, and will occupy the rostrum next Sunday, the 3d of July.

There are nearly twice the number of people on the grounds that were here at this time last year.

The cause of Spiritualism is evidently gaining in strength and dignity. The phenomenal phase, though still serving a valuable and indispensable purpose, is not as prominent a feature as heretofore. Scholars, thinkers, and teachers are investigating the underlying laws and principles which govern it, and it is exerting a wide influence through the intellectual classes of society, and we confidently believe that it is ere long to become the religion of the world.

GLEANER.

"CAMILLE, a Daughter of the People," by Hudson Tuttle, will prove a great attraction. Be sure and induce your neighbor to subscribe for the paper. The story will commence July 16.

my, yet almost painful in its strength. He dresses well, in neat-fitting clothes of good material.

Such is the man who has made hundreds of people bow down and worship him, who has compelled his followers to support him in luxury by the sweat of their brows. How has he done it? Science answers that question in one word—hypnotism. But what is the system he upholds? What is the religion he teaches? These questions can be answered by none but Teed himself. In the current number of *The Flaming Sword*, his weekly organ, he has answered them, and if anybody can make head or tail of these articles of belief, he is entitled to the degree of Master of Black Arts.

Dr. Teed, or Koresh, as he prefers to be called, does not profess to be Jesus Christ, but he does claim to be the equal and successor to Jesus.

That Teed owes his success to Hypnotism cannot be doubted. The fact that he makes them all believe that the earth is flat and not a globe, as taught in all elementary works on geography and astronomy, shows how sure and firm is his hypnotic hold. Beware of Hypnotism, unless in hands that are of immaculate purity. JES TICE.

Hell and the Devil.

Not long since a St. Johns minister, in court, swore he believed in hell and eternal hell-fire for the wicked. I believe there is hell in this world, but I don't know about the next; so I concluded to give a lecture, and in my notice in the press I most kindly and cordially invited the clergy to attend, and after I had told what I knew about hell in this world, if they wished they could continue the discussion by telling what they knew about hell in the next world; but not one of them attended. One of the St. Johns papers in referring to the meeting, said:

"At the lecture of Marvin Babcock, at Newton Hall, last Sunday afternoon, on the subject of 'More Hell in This World Than in the Next,' it looked, as the hour for exercises approached, as though there would be a slim attendance. During the singing, however, the people commenced pouring in, and by the time the speaker had fairly opened his lecture the house was pretty well filled. The audience gave close attention, and was apparently well-pleased with the speaker's ideas. At the close of Mr. Babcock's address, Mrs. B. H. Rolph gave an improvised poem, which was very applicable to many of the views held by the speaker, after which a vote of thanks was given Mr. Babcock for his generosity in furnishing a hall, and for his entertaining and able address."

I am now better posted than I was, for a few days since, through the planchette, I had a talk with the alleged spirit of an old friend, John Culver, and I asked him if he were now in Detroit, how long would it take him to come to St. Johns.

"No time at all," was the reply. I then asked: "How can that be?" "Thought," was the reply.

So it seems that thought, mind, spirit and soul are all united—one and the same!

If there is a hell (which I do not believe), and if a million souls therein, they could all get out if they wished to do so, in spite of the devil, for the mind cannot be imprisoned.

I have also had a talk with the alleged spirit of John Calvin, and he says: "There is no such place as the orthodox hell. The devil is a myth." Then what's the use of the ministers all the while making so much fuss about hell and the devil, when, in fact, they, as was the case at St. Johns, knew so little about the hereafter that they preferred not to discuss the hell question before a large and intelligent audience.

I have also conversed with a good old man who died not long since, and who preached Calvinism for fifty years. He now says there is no hell, and when I asked: "Of all religions, which one is the best?" he replied: "Do good!"

We will now hear from Judge Kilbreth, of the Court of Special Sessions of New York. He states: "In 1888 the number of arrests in this city was 83,617, and the number of arrests in 1874 was 84,821, a decrease of nearly one and one-half per cent. in fourteen years." So, according to official record there were more than one million arrests in a single city in the last fourteen years. And all the while when this wickedness was going on the church-bells were ringing, and the preachers preaching, but no one among them all tried to encourage those bad people to be good by telling them that good works in this world will be rewarded in the next.

If the clergy would talk more about hell in this world, and say less about a hell that they know nothing about, they might do more good. Even the heathen, when they see how bad they are in New York, ridicule what some call Christianity. Wong Chin Foo, in the *North American Review*, says:

"Call us heathens, if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York State. Christians are continually fussing about religion; they build great churches and make long prayers, and yet there is more wickedness in the neighborhood of a single church district of one thousand people than among one million heathen."

The religion of "Do Good," which was given to me through the planchette, is simply the religion which, according to the twenty-fifth chapter of Matthew, was taught by Christ. The religion of good works, without faith, is all that is required. Spiritualists believe in progress in this world, and a continued progress in the next, but orthodoxy doesn't believe in giving a poor fellow any chance to progress after he has passed over the line. M. BABCOCK.

She Says that He Hypnotized Her.

In a late number of your paper my attention was directed to an article headed: "She Says that He Hypnotized Her." Allow me a word, please, on this particular case. I have been personally acquainted with this lady and her movements for the past fourteen years, and it has been proverbial with those who know her: "What will she do next?" as she has always gone to the extreme in everything she has undertaken. That she should have sought shelter under the plea of "hypnotism"—while it is no surprise—is to be regretted. Women, unfortunately, are so organized that there are periods of her life that ought to be carefully guarded, and while the cause is purely physical for the mental aberration of women of certain ages, medical science has proved of much value, and many cases that otherwise would have been as bad, if not worse, than this one, have been treated successfully.

That the hypnotic power is far-reaching in its effects, even beyond the flight of the wildest imagination to reduce to common sense, there is no question; but that such a plea should be made to shift personal responsibility is cowardly in the extreme. And to one who knows the characteristics of the person, it proves "Ruling passion strong in death." Anything to gain the public attention and their sympathy! Had not hypnotism been popular, I don't think for a moment that it would have been the plea; far from it. Let the lady's friends put her under good medical treatment, and take my word for it, there will be no need for seeking shelter from an unfortunate love affair. DR. BELLE K.

The Perfected Man and Woman.

After reading the article in *THE PROGRESSIVE THINKER* of June 11th, on the personality of the Great Spirit, by A. Chisbort, the following thoughts were suggested to me: Before considering the personality of the Great Spirit (God), let us first consider MAN and determine as near as possible not only what he appears to be as an animal, but what he really is—a living, conscious, individual, fractional part of the universal whole. As an animal we know of his conception and birth, and judge of the personal traits acquired or inherited. We know the constant change this personality undergoes from the cradle to the grave; there seems to be nothing fixed and enduring there. But man is more than a reasoning animal; he is also an individual entity—a fractional part of the intelligent unit of life; and however insignificant, comparatively, the fraction may be, it bears with it some measure of all the powers and possibilities of the unit of life—except independence. Individually, man judges right and wrong according to the measure of his wisdom. Personally, he strives to gratify selfish desires. As an individual, man is without beginning of days or end of years. To increase his significance seems to be his aim and destiny. To accomplish this the individual is brought in contact with forces on the material plane, and by the use of faculties that are his, endeavors to strengthen them by efforts to control the animal man, and thus increase his individual significance by overcoming the animal instincts with the superior force of reason, thus evolving the greater from the lesser good—made manifest in an improved personality.

This effort is in line with the work of the intelligent unit of life as seen on every hand; and is it not reasonable to believe it will continue until each and every individual fraction has gained a significance that shall make it masterful of matter? In other words, attain to perfected man and womanhood, that stage in progress where all are known as they are individually, rather than judged as they appear personally.

Are we not bound to believe that what constitutes man an individual part of the indestructible whole, is perfect in quality?

To my mind, man is a miniature good man, needing growth in wisdom, which can only be gained by the experiences that are his to-day, and that await him in all coming time. D. S. MAYNARD.

Items from Alameda, Cal.

The tides of old ocean at the base of my window come and go without a thought or will of their own, and may not this be said of our life-line. Seven years ago on this very spot the invisibles inspired me to get up our first camp-meeting on this coast. Since then I have been through several cities in three or four different States. I now find myself here holding spiritual meetings in the same pavilion. The grounds have been thoroughly renovated of every beast of prey and of the vile monster alcohol. There are now several Spiritualist families here for a respite from the din of city life—and room for many more. The local trains meet every half hour to convey us to or from the city of San Francisco to the extreme end of Alameda, and I therefore continue my Circle of Harmony every Sunday at 11 A. M., at 909 1-2 Market St., San Francisco, returning to have our meetings here at 2 and at 8 P. M. The grand paper, *THE PROGRESSIVE THINKER*, is sold every Sunday in our hall. May it continue to think its way into the hearts of the people. MRS. F. A. LOGAN.

A Voice From San Francisco.

R. B. Hall, a prominent Spiritualist, writes: I congratulate you on your phenomenal success in obtaining so many thousands of subscribers in so short a time. Some of your correspondents are scholarly and bright, and you as editor and manager seem to have a happy faculty of making *THE PROGRESSIVE THINKER* interesting to all classes of Spiritualists.

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Published every Saturday at No. 40 Loomis Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter.

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THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, payable in advance:

One year	Five dollars
Six months	Three dollars
Three months	One dollar
Single copy	Five cents

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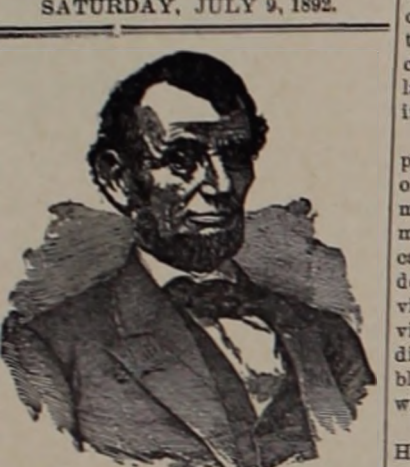
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SATURDAY, JULY 9, 1892.



A SPIRITUALIST?

ONE OF THE MOST REMARKABLE BOOKS OF MODERN TIMES. BY MRS. N. C. MAYNARD. EVERY SPIRITUALIST IN AMERICA SHOULD READ IT.

All Faiths on Trial.

The present time is one of investigation. Every ism and belief is on trial today. The testimony is being taken on all sides. The judges are the people. Every thought promulgated receives trial and judgment. Never were the old faiths as well as the new more questioned and tried on their merits than now. Never was a time when Spiritualism was more on trial than today. The arrest of a medium, the force of so-called law, is only one little incident in the great trial constantly going forward. The whole world are eager listeners; that is why so much sensational space is given in newspapers when mediums are attacked. It is not because the medium is personally this or that morally; it is emphatically because he claims to get communications from the so-called dead. This is the very basis of Spiritualism; upon the fact of such mediumship alone is founded the noblest philosophy ever conceived by man. It is because this new strange current that is stirring up the slime in the sluggish stream of the old faiths, and threatening the old walls of superstition, entrenched behind wealth and long time prestige, comes prominently to notice when the medium is on trial. It is this that arouses conservative bigotry and jealous hatred, and while it strikes down the weak victim in the person of the medium, who may or may not be otherwise criminal, it has the unbounded vanity to suppose it has killed Spiritualism, and is heard shouting: "Spiritualism is down! we have silenced one of its greatest mediums!" One medium more or less sent to prison, or released, touches but a small part of the great judicial inquiry of the world. There is but one point at issue in this matter: Mediumship is the basis of Spiritualism. Mediumship called in question in the courts, calls Spiritualism in question; it cannot be otherwise. Not only this, but there are statute laws in some States forbidding the practice of mediumship, such as clairvoyance, magnetic healing, etc. Does any law forbid Catholics or Protestants from their work as such? If criminals they are indicted, not for their beliefs, but for a specified crime. A medium, if a criminal, should pass the same judicial trial as any other for the same crime; but a medium indicted for claiming to get communications from the Spirit-world, the law at once assumes that claim to be a crime; that claim is the foundation of Spiritualism. So, then, as such comes to trial, he or she thus indicted is by law and justice entitled as also their witnesses, to a fair and impartial hearing, and did justice instead of prejudice prevail, the defendant would win in the trial. Opinions differ, but they have weight only when coming from the competent. It is pleasant to think the competent are in the majority and decide that in such cases Spiritualism is on trial.

MRS. C. H. HINCKLEY.

Mrs. Jennie Moore, materializing medium, is now East, and intends to visit New York and Boston. She will remain away about one month.

The Law of Prophecy.

Prophecy from a material or physical standpoint can be only accomplished by the aid of some definite calculation. You can prophesy the return of a comet; you can predict with absolute certainty its distance from the sun at its apheion or perihelion. You can foretell with unerring exactness the very hour and minute when the occultation of a planet will take place. With wonderful exactitude you can tell when the next eclipse of the moon or sun will occur. In fact, prophecy is a staple article in the physical world, and it rarely, if ever, fails in being absolutely correct. When Adams and Leverrier predicted the location of a planet, whose existence was not recognized at that time, they performed one of the most remarkable feats from a scientific standpoint. Their prediction was realized in its fullest extent. Prophecy, as you can readily see, when connected with material things,—the heavenly bodies—is invariably based on figures, having for their basic structure principles. They enable the scientist to predict the position of the heavenly bodies one year hence, a hundred years hence or a thousand years hence.

The astronomer fully realizes with the immortal Humboldt, that the universe is governed by fixed laws. All scientists recognize the truthfulness of that statement without a single exception, and understanding those laws to a certain extent, they can prophesy. Jupiter, the largest planet, and Mercury the smallest, are both governed by the same fixed laws. The vibrations that produce the orange or red ray of light, by no possibility can produce the violet ray. The vibrations that produce one note can produce no other. The combinations of atoms that produce a rabbit, can never produce a goose. The same law that Sirius is subject to, also holds in its embrace a grain of sand.

Bear carefully in mind, then, that no prognostication of the future movements of the heavenly bodies can be accurately made without the assistance of mathematics; and does law stop its intricate and comprehensive action there, or does it compass the movements of individuals also? Is the individual—his vision bounded within a very limited distance, outside of law, or is he amenable to those laws that are embraced within some mathematical formula?

In other words, does the statement of Humboldt, "that the universe is governed by fixed laws," apply with equal force to individuals? If Prof. Olney H. Richmond can predict accurately various events from a mathematical standpoint (and he can) is it not possible that all things are also amenable to mathematical calculations, and that a man's whole life can be determined, just as the astronomer can accurately outline the future movements of a planet or comet?

The probability is that the future is never foreseen as an objective or subjective reality, only as wise spirits have determined it by some intricate calculation, whether mathematical or otherwise. The future is not outlined in the present until its nature has been determined, no more than a picture exists before it is painted. The boy of to-day is only a boy, and his future size, weight and strength, can not be accurately estimated without a perfectly accurate understanding of those laws that are productive of his future growth and development. With that knowledge, the future man, as derived from the boy, can be projected into the present, and a correct knowledge of him be had. We are inclined, however, to believe that there are laws from which the lives of the future man and woman can be accurately determined, "figured out" or calculated by some intricate method, with absolute certainty, and cannot be known otherwise. There are laws through which the movements of an erratic comet can be ascertained, accurately measured. Are there not laws as well that compass the movement of an erratic individual? Take, for example, the prophecy by the Frenchman, Cazotte, one of the most remarkable prophecies ever uttered—made just before the French revolution. That prophecy was the result, no doubt, of accurate calculation made by wise spirits, the result being given to Cazotte.

According to A. P. Sinnett in the "Rationalism of Mesmerism," the prediction is recorded by La Harpe in his collected works, published in 1806. He describes himself as having been present, at the commencement of the year 1788, at a dinner party given by one of his confreres at the Academy to a distinguished company, including people of the court, of legal and literary distinction, and many Academicians. The conversation during the evening ran on the lines of Voltairean infidelity and atheism, then coming so widely into fashion. The party was convulsed with delight at one anecdote told by a guest, whose hair-dresser had said to him, "Look you, sir, though I am but a miserable carabine, I have no more religion than anybody else." The only person who had not taken part in all these pleasures was Cazotte, an amiable and original man, says La Harpe, but "unfortunately infatuated with the reveries of the mystic." At last he spoke more seriously than the others.

"Gentlemen," said he, "be satisfied; you will see this grand and sublime revolution which you desire so much."

"No need to be a great seer or to foresee that," replied some.

"True, but perhaps it is necessary to be something of one to see the rest I have to tell you, namely, what will happen during this revolution."

Count D'Orsay said, with a sarcastic laugh, that a philosopher need not be annoyed at encountering a prophet.

"You, Count D'Orsay," said Cazotte, "will expire on the pavement of a dungeon. You will die of poison which you will have taken to escape the executioner—poison which the happiness of that epoch will oblige you to carry always about you."

Some sensation followed, and Cazotte was rebuked for giving them a story less amusing than his "Diable Amoureux."

"But what has all this in common with philosophy and the Reign of Reason?"

"It is precisely in the name of philosophy and liberty, and under the Reign of Reason and its temples, that these things will happen."

"Ma foi!" said Chamfort; "you will not be one of the priests of those temples."

"But you, M. de Chamfort, will be one, and you will open your veins with twenty-two cuts with a razor, and nevertheless you will not die until some months afterwards. You, M. Vicq d'Azir, will not open your veins; you will have them opened six times in one day, during an access of gout, and you will die in the night. You, M. de Nicolai, you will die upon the scaffold. You, M. Bailly, will die on the scaffold; you, M. de Malesherbes, on the scaffold."

So far the ladies had taken no part in this prophecy, and the Duchesse de Gramont was laughingly congratulating herself that evidently she would be protected by her sex.

"Your sex, ladies, will not secure you this time. You will be treated like the men, without any difference. You, madame la duchesse, you will be conducted to the scaffold, you and many others with you, in the charrette of the executioner, the hands tied behind the back."

The conversation still maintained an air of ridicule, and Madame de Gramont said something about hoping she would at least be allowed to see a confessor.

"No, madame," said Cazotte, "you will not have one, neither you nor any one. The last victim who will have one through grace, will be."—He hesitated a little while.

"Well, who is the happy mortal who is to receive this prerogative?"

"It will be the King of France."

At this appalling blasphemy the party seems to have broken up, thinking Cazotte's extravagance had been carried to dangerous lengths.

Strange to say, Cazotte's startling prophecy was realized in every particular.

If the universe is governed by fixed laws, as asserted by Humboldt, is the individual any the less under the divine care? Is he outside of law, or within law, and free to act within its domain? We leave these reflections entirely to the reader, to decide as his judgment may dictate.

Life in Two Spheres.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Heavenly Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; in cloth \$1; postpaid. For sale, wholesale and retail, at the office of THE PROGRESSIVE THINKER.

A Blind Physician.

TO THE EDITOR:—On June 1, graduates from the Boston University School of Medicine received their diplomas. Among them was James Richard Cooke. The Boston Transcript, of June 4, has over a half column article headed, "A Blind Physician." It mentions how he learned by having medical books read to him and how he devised a way to master dissections in branch of anatomy, in which a rating of 98 per cent was obtained, etc. The Boston Sunday Globe of June 5, gave under the heading, "Blind but a Physician," a description of similar nature, while the Banner of Light says: "Dr. J. R. Cooke, of this city, graduated on the 1st, and received his degree with the highest honors and at the head of his class, after a three years' course from the Boston University School of Medicine. 'There would be,' says the Boston Transcript, 'nothing unusual in this announcement were it not for the fact that Dr. Cooke has been blind from his infancy, and so far as can be learned, he is the first sightless person who has ever attempted the regular study of medicine, or any of its branches.'"

I learn that Dr. Cooke received in clinical surgery the remarkable rating of ninety-nine per cent. I desire that the readers of THE PROGRESSIVE THINKER may learn of Dr. J. R. Cooke, 24 Worcester street, Boston, Mass., and to know how much I have been helped by him. FRANCIS S. HARRINGTON. Needham, Mass.



The Spirit of the Jesuits.

TO THE EDITOR:—A circumstance occurred a few days ago which I would like to relate to the readers of your valuable paper, thinking it might help many mediums, as well as investigators. Friends of mine from LaGrange, Ind., went to Marcellus, Mich., to attend a seance with Mr. James Riley, the materializing medium. Two of the friends were Spiritualists, and one was an honest investigator. They had engaged the evening some time previous to their departure from home, so on their arrival at Mr. Riley's home, they found him ready for the seance, and all were about ready to enter the seance-room when a stranger came and asked admittance to the seance. Mr. Riley told him he could not permit him to enter, as the other gentlemen had the evening, by previous engagement; but he insisted, and said he had come some distance on purpose to attend the seance, and would be disappointed if he could not do so. The gentlemen then said they would not object if all could sit in harmony, and he was admitted. Mr. Riley then entered the cabinet, but no manifestations were received. The medium came out of the cabinet, sat awhile, then went back again; but there were no manifestations. Finally a slate was handed out, on which was written:

"Conditions are such that we cannot do anything to-night."

The three men then paid Mr. Riley for his time, and assured him they would come again.

At ten o'clock they took the hack for the station, the stranger going with them. On the way to the station they were discussing the seance and talking about going again, when the stranger said:

"I do not believe one word of his 'stuff.' He is a humbug and a fraud; and I went there to break him up; and I should have done it if he had tried 'any of his games on me. I am a Catholic, and came for the purpose of 'breaking him up. His people—the 'Spiritualists—are our worst enemies, and we are after them. We will do 'all we can to destroy them, and we 'can do it, too.'"

It seems his words are true in more cases than one; for the poor mediums are suffering from their subtle influence. To know their threats and determination may put some mediums on their guard against such influences.

We have occasionally a medium from abroad to favor us with circles and lectures; and expect our camp-meeting to be one of the best ever held in this locality, as some of the best talent has been engaged. I see no reason why we should be discouraged, for we have truth and the heavenly host to sustain us. Vicksburg, Mich.

Spirit of Catholic Priests in Ireland.

Word came from Dublin, Ireland, that Archbishop Walsh has written a circular letter to the Catholic clergy, stating that language directly calculated to incite turbulence has been addressed to the people, and declaring that it is the plain duty of the clergy to use their best efforts to preserve the tranquility of the country. Simultaneously with the appearance of this circular letter there appears a speech by Father Behan, delivered at a meeting of anti-Parnellites. Father Behan says that Parnell was a curse to the country. "God thrust him down to the grave, where his bones are now rotting and his flesh putrid." The Parnellites did homage to lasciviousness. Every man living a loose life, every drunkard, every man who liked to beat his wife was a Parnellite. Every virtuous man belonged to the national federation. When Father Behan was delivering this speech his Parnellite hearers hooted and jeered him. This excited the priest, who in angry tones cried: "When we are your masters we will crush you."

This statement added fuel to the flames of Parnellite rage, and an indelible uproar followed. Father Behan at this point asked the anti-Parnellites to throw the Parnellites out of the meeting-room. None of the anti-Parnellites ventured to carry out this request; whereupon Father Behan said he would call the police and have the Parnellites bludgeoned. A voice in the crowd here exclaimed: "The day for that is over." This caused hearty cheering. When the meeting dispersed the presence of the police was the only thing that prevented fighting.

The Dublin Independent (Parnellite) says that if any layman used such language as did Father Behan he would be hanged. The people, it adds, have endured these priestly indecencies too long, and will put a speedy end to them if Archbishop Walsh does not.

Congress and the World's Fair.

The Daily News says that it is clear that the sentiment in Congress is favorable to an appropriation to the World's Fair. It seems very likely also that Congress will use the appropriation as a means of closing the World's Fair on Sunday. The latest indication of this is the action of the quadri-centennial committee of the Senate yesterday in amending the World's Fair bill by a vote of 6 to 2 so as to close the gates on Sunday as well as to grant an appropriation of \$3,541,496. Senator Gullom, of Illinois, was among those voting for the amendment. Here are two things which the World's Fair directors may expect from Congress: A large appropriation and an order to close the gates on Sunday.

God's Wrath Seen in the Elements.

We have been taught by the preachers who claim to be posted in the secret counsils of Almighty God, that he employs the elements as agencies to execute his judgment. When Jesus was told of the eighteen on whom the tower of Siloam fell, he took occasion to say: "Except ye repent ye shall all likewise perish." From that time to this, the flood, the tornado, the lightning, the earthquake, have marked the pathway of God's anger, and from nearly every pulpit has come the cry: "These were the messengers of God's wrath. Unless ye repent ye shall all likewise perish." The Johnstown flood furnished the text for thousands of long sermons; a more than common flood along the valleys of the great rivers; a desolating fire in a populous city; a Horreum buried under the ashes of a volcano, or Lisbon swallowed by the opening of the earth, all were evidences of divine anger. The flood and flame along the valley of Oil Creek, Pa., a few days ago, were recognized by the poor sufferers as God's judgment, and many a sermon will be preached to show how very inferior was this scene of destruction to what was inflicted on Sodom and Gomorrah for not feeling from the wrath to come.

These reflections were induced by reading the following press dispatch:

"Madrid, June 13.—Terrific thunderstorms prevailed in many parts of Spain yesterday. Churches in particular suffered from lightning storms. At Burgos the famous old cathedral founded in 1221, was seriously injured. At Mucientes a church filled with worshippers was struck. Five were killed and ten hurt. At Mellas there was a similar occurrence. One was killed and twenty-nine seriously hurt."

Read in the light of the past, as in fact with pulpits lessons of to-day, it would seem that God's fierce anger was everywhere directed at the churches. The track of the tornado can be traced in fallen steeples and wrecked temples of worship, while the godless saloons, whose deadly work we all hate, still stand at their side defiant in their devilish work. Are not, then, the churches the special objects of Providential hate?

"Camille, a Daughter of the People."

It is true that it is summer time, and the weather languishly warm, but that is no reason why a Spiritualist paper should languish in interest. Its interest must be kept up the year round. In order to do this we shall publish "CAMILLE, a Daughter of the People," written expressly for THE PROGRESSIVE THINKER, by Hudson Tuttle, of Berlin Heights, Ohio. While we are doing our best to interest you, and will interest you, is it too much to ask you to interest some one in THE PROGRESSIVE THINKER, and induce him to subscribe? The story will be commenced July 16th. Send us at least a trial subscription to commence with the story.

Ascended Higher.

Just as we were going to press Monday morning, a telegram from Titus Merritt, of New York, informs us that Mrs. Kate Fox-Jencken passed serenely to spirit-life, on last Saturday at 3 P. M. Mrs. Nettie Colburn-Maynard, author of "Was Abraham Lincoln a Spiritualist?" has also passed on. Thus two of the illustrious workers in our cause have ascended to the higher spheres. They were near to the heart of every Spiritualist.

Dr. Spinney.

Dr. Spinney, of Detroit, Mich., prominent as a physician and worker in the cause of Spiritualism, was in the city last week. We were glad to meet him.

At Home "Over There."

With mingled feelings of sadness and joy I pen these few lines in loving remembrance of my dear mother, Mary Sully, who fell asleep Saturday, June 11, 1892, at Kaweah, Tulare Co., California, aged 73 years. Since my father died twenty years ago, she has borne her widowhood with patient fortitude, and it is a consolation to realize that they who were so harmoniously mated here are now reunited in the larger environments of the land beyond the grave. In 1884 my dear mother left her native land and since then has shared my humble fortunes, and I am grateful, indeed, to know that I have been able, in some small means, to show my appreciation of her unwearied love and care for me. From her girlhood until about five years ago she was a devout Christian, and raised her family in that faith, but as I had seen sufficient evidence to convince me of the reality of Spiritualism, it was not a difficult task to demonstrate to her pure and lofty mind the facts and phenomena of that beautiful philosophy. Since that time she has rejoiced in the knowledge of immortality and has rejoiced with "joy unspeakable and full of glory" because of that knowledge. She has been instrumental in bringing others to the light and never lost an opportunity of spreading the good news. Many friends at National City and San Diego, Cal., will remember with love and gratitude her efforts to cheer and console the bereaved and those in distress. Her earth work is done. Tired with the day's toil she has thrown off the physical garment and has gone to rest. Her granddaughter writes: "Her death was very peaceful and made me think 'of a good ship, battered by the storm 'all night, and then going calmly into 'the harbor when the dawn breaks.'"

HARRY A. SULLY.

Frank T. Ripley has just closed a month's engagement in Michigan, lecturing and giving tests to large audiences, at Cheshaning, Owosso and Battle Creek. Mr. Ripley goes direct to Boston, Mass. All letters addressed in care of the Banner of Light will reach him. Mr. Ripley's time for the fall and winter is filling up. Those who want his services will do well to write him at once.

Made Happy.

Mr. Charles H. Bateman, only son of E. L. Bateman, the genial Inspector of Engineers, and Miss Nellie Gill, only daughter of J. W. Gill, were quietly married in Cincinnati, Ohio, a few evenings ago. A few of the immediate friends and relatives were invited to witness the ceremony. The groom, a handsome man, was in full evening dress. The young bride wore silver blue silk and trimming of chiffon lace, that suited her complexion and style of beauty, being a blonde. Her diamond ornaments were a gift from the grandfather of the groom. There were many useful as well as ornamental presents. Mr. Bateman will in a short time go to New York, where the young couple will spend the summer months. The happy pair have the hearty congratulations of their many friends. May they go through life with hearts and hands united in love, with no dark clouds to mar the sunshine of their lives; that prosperity may crown their efforts, and guardian angels mark out their pathway through life, is the wish of their many friends. It was a wedding blessed by spiritual influences, Rev. Brown officiating.

An exchange says:

Mrs. Marietta Bones, the whilom apostle and voluble champion of woman suffrage in South Dakota, has flopped. Having several children, she is, perhaps, qualified to speak when she says that "giving women the franchise 'would result in neglect of husbands, homes and babies.' It is possible that her quarrel with Susan B. Anthony has had some influence, as she asserts that Susan is a reformer for revenue solely, and never speaks five minutes for less than \$25. She asserts that she "never saw political wire-pulling among men as there is among the women suffragists."

General Survey.

The Spiritualistic Field—Workers, Doings, Etc.

Prof. W. F. Peck is filling an engagement at Seattle, State of Washington. He will be in Victoria, Vancouver's Island, from the middle of July until middle of August. He will return to the East about Sept. 1st. He has a few open dates for coming season. Societies in the Eastern or Middle Western States can secure dates by addressing him at 249 11th street, San Francisco, Cal., or 1461 Clinton street, St. Louis, Mo.

Mrs. S. E. Warner Bishop, inspirational speaker, will make engagements to speak anywhere in the United States or Canada. Terms reasonable. Address Box 123, Mayfield, Mich.

Mamie E. Miller, of Grand Rapids, Mich., speaks very flatteringly of the good work done there by Dr. Stanley.

Mrs. L. A. Spear, of Eureka Springs, Ark., writes: "We organized a society here last February, with twelve members, and have had regular meetings twice a week ever since, and some are holding private seances. I have been speaker for them most of the time."

Mr. and Mrs. D. N. Lepper, of Springfield, Ill., will visit the Clinton camp meeting.

S. M. Baldwin, of Washington, D. C., has some excellent spirit photographs of Grant and Lincoln. They are most excellent. He will furnish them at 25 cents. Address Mr. Baldwin at 1202 Penn. Ave.

E. Bach, of Aberdeen, S. D., writes: "I spent a night on Merrimac Island, where the Northwestern Spiritualist camp meeting will be held. They are working with all their might to get the place in good shape. I woke up in the morning at 5:15, and the noise of the birds singing was almost deafening. The grounds are in their virgin condition, and just such as people from towns or prairies would enjoy. We shall try and do all we can to make it a success."

Dr. E. B. Wheelock has made a six months' engagement with the society at Stuttgart, Ark. He will find a large field there, no doubt, to work in.

T. J. Ambrosia, of Baltimore, Md., writes: "I am here with Mr. J. Grupp, one of the very best test mediums in Philadelphia—one I should be sorry to have Philadelphia lose. He is doing a wonderful work here. Since our arrival here he has made hosts of friends by the startling tests he gives."

Prof. E. C. A. Sutton will answer calls from liberal, scientific and spiritual societies to lecture as far as business engagements will allow him. Address 63 Wilcox street, Detroit, Mich. Apply now for dates next season.

Daniel McGinnis, of Fort Wayne, Ind., writes: "Mrs. Foye has been in our city and has awakened a great deal of interest in Spiritualism. She has given four lectures. Her tests in public have been unusually good. Much credit is due Mr. L. O. Hull and Dr. Swearingen in securing this medium in a place like Fort Wayne. We must have such as give physical demonstrations and tests sufficiently to awaken the interest of influential men. There are many Spiritualists here, but no organized society."

Capt. C. J. Schoonmaker, of Florida, is now in this city exhibiting magnificent specimens of the Manistee or Sea Cows. He is a prominent freethinker. His curiosities can be seen at 146 E. Madison St.

The local papers of Ogden, Utah, speak as follows of Prof. W. M. Lockwood's lectures: "Professor W. M. Lockwood delivered the second of his series of scientific lectures in the county courthouse last night. There was a large audience present, and the lecturer treated his subject in an able and masterly manner."

U. G. Figley, of Defiance, Ohio, writes: "Will you please announce in your paper that I propose issuing a 32-page monthly magazine, devoted to occultism and general reform, as soon as I receive subscriptions enough at the rate of \$1 per year. Money is not wanted till sufficient subscribers are received. Send name and address on postal stating if wanted for six months or one year."

Prof. W. M. Lockwood and wife are at Portland, Oregon, and expect to speak at various places on the coast enroute to California. Mr. Lockwood has the endorsement of every society or organization wherever he has been engaged, as being one of the ablest speakers on the spiritualistic platform in the discussion of those principles of nature that underlie the philosophy of Spiritualism. To hear this course of lectures is to be convinced that the truth of continued existence is written in every process of crystallization throughout nature. Societies desiring such lectures should secure Prof. Lockwood's services."

A Spiritualist writes from London, Vt.: "Sunday, June 26, finishes the labors of Miss Lizzy Ewer, of New Hampshire. Miss Ewer is a fine inspirational speaker. We hope the friends of the cause will keep her employed all the time. She goes from here back to her home in New Hampshire next week."

S. M. Bartholmes, of Aspen, Colo., writes: "I have been here since June 1st, giving sittings and holding meetings on Sunday afternoons and evenings to crowded houses. The people are much interested in Spiritualism. There are many old Spiritualists here. They have a society now of forty members. Prof. Ravelin follows me for four meetings; then Ada Foye. I go from here to Leadville for the month of July, after which I shall be at home in Denver. Our camping meeting begins September 1st. We hope to have many good mediums visit our camp grounds. They will all do well. Any information regarding terms may be had by addressing Mrs. L. E. Taylor, 336 Gallop avenue, Denver. Everyone speaks highly of THE PROGRESSIVE THINKER here."

A patron writing from Denver, Colo., speaks as follows of Prof. Fred Bell: "When such an orator as the gifted and brilliant Prof. Fred Bell steps upon the spiritualistic platform with his versatile mind, he can entertain and hold his audience, not with unbroken promises of scientific explanations, but with practical and spiritual truths."

Mrs. Latta, of Friendship, N. Y., writes: "Our cause is progressing finely here. Thanks for the influence of your most excellent paper. May you live long and be happy."

A. W. Pierce writes: "Miss S. Lizzy Ewer, of Portsmouth, N. H., an inspirational speaker of the first type, has just finished her labors at Londonderry, Vt., for the month of June to go to other fields. We must say that it was not our privilege before to listen to the expounding in so clear a light of the spiritual philosophy of life, and the utter annihilation of the term death. On the last Sabbath our hall was packed. Miss Ewer's psychic delineations were numerous and to the point."

Mrs. M. A. Clayton, of 60 Chapel St., Albany, N. Y., writes: "Our Spiritual Alliance Society in this, our capital city, have had no regular speaker for this present month, but have been supplied by home talent, which has proved very acceptable. On Sunday evening last a fine audience gathered and listened to an able address by J. D. Chism, Jr., on the work of Spiritualism in clearing away the myths of superstition of the past. Our society has secured a fine list of speakers for the ensuing year. I will be in camp at Onset from the 15th of July. The last two weeks of August I will be at Lake Pleasant." Mrs. Clayton during her sojourn at the camps will receive subscriptions for THE PROGRESSIVE THINKER.

Prof. Silas W. Edmunds has been lecturing to good audiences at Washington, Pa.

Capt. J. W. Marshall writes: "That excellent medium of many phases, and sterling good woman on general principles, Mrs. Edith E. R. Nickless, was with us April and May, lecturing and giving tests, psychometric readings, etc., to large audiences. Her husband, Dr. Nickless, a magnetic healer, is a good second. This was their third visit to San Diego, and they are favorites among our people. Through their influence the First Society of Spiritualists of San Diego was put in working order again, May 23, and officers were elected as follows: John W. Marshall, President; W. H. Rice, Vice-president; George E. Rogers, Secretary; A. D. Campbell, Treasurer; and Mrs. Helen W. Starr, Mrs. N. H. Dodson, Mrs. H. B. S. Wilson, W. H. Rowley and W. J. Howard, Trustees. The society now has forty-five members. Meetings every Sunday and Wednesday nights are well attended and a lively interest manifested. We have a fine hall and piano. Mrs. Nickless is now filling an engagement in Oakland."

Spiritualists Sunday-School Picnic

The Sunday-school of the First Society of Spiritualists of this city will hold a basket picnic at Rogers Park, on Friday, July 12. The cars will leave the station of the Evanston Division of the St. Paul and Milwaukee railroad station on Kingsbury St., North of Kinzie street bridge, at 10 o'clock. Tickets 25 cents for adults, for sale by the committee on the cars.

The Spirits Pay a Board Bill.

A Visit to Jonathan Koon's Spirit Room.

TO THE EDITOR:—I was very much pleased to see the name of that pioneer Spiritualist, Jonathan Koons, in your valuable paper, for I can never forget the pleasure my father experienced in telling over the events of a three weeks' visit at his home, then in Athens, Ohio, in 1853. Mr. Koons and his sons had built a room purposely for the spirits to use. It was kept locked, with the key hanging in their living rooms, free to any who wished to go in. My father went there a perfect stranger to all. He did not give his name, but in a seemingly accidental way ran across Mr. Koons, and got into communication with him. Mr. K. then told him in regard to this building, having built in accordance with directions of spirits. My father expressed a desire to go inside. He found there musical instruments, trumps, etc., for spirits to use, also paper for writing, as Mr. K. said, "With their own hand." While talking he says: "The spirits have been writing." Taking up a sheet, he says: "To M. B. Ashley, a person I do not know, which is not infrequent." My father said: "To him, my name." Mr. K. handed it to him, saying: "It is undoubtedly for you." In this communication he found the very words that had been used in advising him to take this trip, through the young girl (medium) in Rochester, N. Y. It would take too long to tell the many manifestations he witnessed during the (to him) three short weeks that he spent with the family as a boarder and lodger. Another great surprise was awaiting him when he asked for his bill, that he might settle and return home, as he had stayed beyond his expectations. Mr. K. said: "Your board is already paid for." My father said: "Who has paid it, and how has it been paid?" Mr. K. said: "By the spirits, and in bank bills," which, if I mistake not, he showed my father—fifteen dollars in new bills. Now, if this was fraud, what object was it to Mr. Koons? MRS. O. PECK.

REVEALED.

It Was in a Dream.

TO THE EDITOR:—Who can fathom the human mind and its possibilities? Who can tell all about dreams, which seem to speak in words of prophecy? The Chicago Tribune of June 29 contains the following dispatch from St. Paul, Minn.:

"Mrs. Cornelia Thomas, a handsome dressmaker of 28, living at No. 609 DeCatur street, brought suit for divorce early in June against her husband, Eugene Thomas, alleging cruelty and inhuman treatment. Her sister, Mrs. Mary D. Phillips, of Seattle, Wash., knew a good deal about the treatment received from the husband, and so Cornelia sat down and wrote her all about the step she had resolved to take, and asked her if she would not come to St. Paul and testify. Mrs. Phillips had just completed the sale of some Seattle real estate, so after putting sufficient money in her purse to meet her ordinary wants while absent, she put \$2,400 of the money from the sale of the real estate in the lining of her dress, and sewed it in securely, thus to be provided in case of emergency."

"The case came up June 22. Mrs. Phillips gave most satisfactory evidence for Cornelia, and Cornelia secured her divorce. They spent a few days more together, and Mrs. Phillips started home."

"She was sleeping soundly in her berth when the train reached Tacoma. Then, as the train began to slacken its speed approaching the station, she was disturbed a little, and while in that frame of mind dreamed that she saw Cornelia take \$1,000 of the \$2,400 from the lining of her dress."

"The surprise she experienced awakened her. What could such a dream as that mean? No, she would not allow herself to think for a moment that it could be true; and at that she placed her thoughts on things at home and how she should find them. But, try as she would to drown it, the horrible dream remained uppermost in her mind. There was one way to settle it, and she would just look and see if the money was there."

"Of course it was, she thought; but when she got a look at it she would believe her eyes, and that would be the end of the dream. For a moment she shuddered at the thought of doubting her sister, but she arose in her berth and began searching for the lining of her dress. She had sewed the money in with red silk, and now it was sewed in with black silk. Hastily she ripped the seam open, and \$1,000 of the money was gone."

"Mrs. Phillips stepped off the train at Seattle, and took the next train back to St. Paul. She arrived Monday, and went at once to the office of County Attorney O'Brien. O'Brien procured a search warrant from the Municipal Court; also one for the arrest of Cornelia. The papers were placed in the hands of Lieutenant Murphy, and yesterday morning the Lieutenant, in company with Detective Daly and Mrs. Phillips, proceeded to the residence of Mrs. Thomas. Murphy read the search warrant to Cornelia, and asked her to hand over the \$1,000. She denied the charge emphatically, but a search was instituted, and a portion of the money was found. She will be given a hearing Thursday."

Who can explain the dream on any other hypothesis than this: That the lady's spirit friends saw the theft, and induced the dream.

Chicago, Ill.

Passed to Spirit Life.

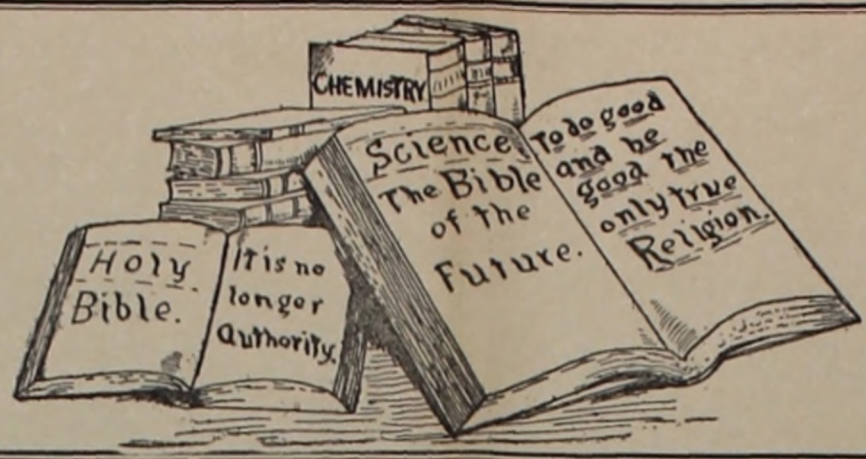
Passed to the higher life at Ogden, Utah, June 3, 1892, Mr. Rattia B. Balcom. Mr. Balcom was an old resident of Ogden, having lived here since 1873, and was known as a sincere friend of humanity, a warm advocate of the philosophy of Spiritualism, a mechanic of reliable integrity, and in every avenue of life an honest man. He had attained the age of 73, and while in seeming health and vigor of body and mind he was stricken with paralysis, which confined him to his bed and room for about fourteen months prior to his demise. He was brother-in-law to Mrs. Francis Logan and Walter Hyde, of San Francisco, Cal., widely known as staunch advocates and pioneers in the spiritual philosophy. The writer of this had the pleasure of a personal acquaintance with Mr. Balcom of over thirty-seven years, and we were honored by being called to voice the truth of that idea of a continued existence that had been a guiding star to the deceased for upwards of forty years. A very large concourse of friends and relatives attest the sentiment of universal esteem in which Mr. Balcom was held by the citizens of Ogden. W. M. LOCKWOOD.

Passed to Spirit-life, June 16, 1892, from her home in Bradford, Pa., Mrs. Serepta Barber, aged 45 years. Her hope was bright. She saw, as it were, a beautiful world beyond this. Her faith was strong in this beautiful belief of the higher life. Many friends were present to pay well-merited respect to her whom to know was to love. The collection of numerous flowers showered over her casket in their beauty, typified the realm to which she had passed as she believed. MRS. E. A. ROBERTS.

June 27, Mrs. Nettie Maynard, the author of that wonderful book, "Was Lincoln a Spiritualist?" passed serenely to the spirit-life at her home in New York. Mrs. Maynard had been for years a great sufferer. She will now realize in full the law of compensation, which seems to permeate every vestige of creation. As a medium she was unsurpassed. Released from suffering, her pure soul will now have an opportunity to fully realize the beauty and grandeur of God's creation.

What Are the Facts?

W. H. Burr, Esq., of Washington, in a late issue of the *Truth Seeker*, publishes an open letter to Dr. Alex. Wilder, in which he says he is credibly informed that he, Wilder, was the editor of Mme. Blavatsky's "Isis Unveiled," that Wilder did not believe she was the real author of the work; that the Madame came in possession of some manuscripts by Baron Palm, a learned Russian; and intimates that these formed the base of the Theosophist's text-book. Dr. Wilder's reply will be watched with interest.



REFLECTIONS.

They Are in Reference to God.

In this short essay we propose to prove by a series of axioms and self-evident facts that no such thing exists in the universe as the God represented in the Bible and believed in by the Jews, Christians, Mohammedans, Deists, Mormons, and others in the world, and we may say by mankind generally.

We propose also to prove, by a series of self-evident facts, in the nature of things, that certain ideas involve impossibilities to realize in the nature of things, and that the existence of such a being as named is among these impossibilities. And to make this proposition easily understood, we will begin with the most simple axioms, so that any one can comprehend them. Such as that it is impossible, in the nature of things, that a stick or line can possibly exist with one end only; or that two days can elapse without a night between them, simply because it would be one continued day; or that a thousand years can elapse in a minute; or that the past can be recalled; or that yesterday can ever return; or that two parallel lines will ever meet; or that a circumference can exist without a center; or that something can be produced from nothing; or that a dollar can be drawn from an empty purse; or that the greater can be taken from the less, or contained in the less; or that the whole can be contained in any of its parts; or that a gallon can be put into a quart; or a bushel into a peck. Now, it is self-evident to all minds capable of discerning facts that the foregoing propositions are axioms—are self-evident facts—that is, propositions which need no argument to make them plain, but are plain of themselves to the comprehension of all who are able to comprehend anything.

It is also a self-evident fact that there is no being in the universe who can make an impossibility possible, otherwise there would be no such thing as an impossibility; for, if there was a being who could make a line or a stick with only one end, then there would no longer be impossibilities, or if there was a being who could bring back the past, or cause a thousand years to elapse in a minute, then there would cease to be impossibilities; and if that being could draw a guinea from an empty purse or put a bushel into a peck, or cause us to live to-morrow before it comes, then these would no longer be impossibilities; and all lines of distinction would be lost, and nature would be chaotic, her laws would be useless, all stability would be a wreck, and midnight's darkest hour might instantly come at noonday. And a man might be born of six feet stature, and weigh two hundred pounds, eighty years of age, and grow to youth and infancy, and be dandled on the knee of his great-granddaughter, who had died years before he was born, or that he might live to-morrow before he died yesterday, walk on his head, with his heels in the air, and do a thousand other absurdities which no man with three grains of common sense will admit. Yet there are individuals, and plenty of them, who claim that, with their God, all conceptions are possible, and that nothing is beyond his power. That he can make something out of nothing, turn heat into cold, and light into darkness, make gold out of glass, and diamonds out of Jew's ears. But even making gold out of frost, and diamonds out of moonlight would be trifling compared with making something, all things, out of nothing. Hence we claim that making something out of nothing is an impossibility, and that there is no being in the universe who can make it possible. Then we come to the question whence came the universe? We claim that it is a fact demonstrable that it did not come at all; that it was always here. For if it was made out of nothing, which we have demonstrated to be impossible, then existing, it must have existed always, and if always existing, it must be eternal; and this we propose to prove by the following self-evident facts:

1. It is demonstrable that the universe is composed of but three elements, which can be expressed in three words, namely, time, space and being. Only a thought is necessary to enable us to see that these three words cover the whole ground; that they must comprise all existence, and that the human mind is incapable of forming any conception of anything not essentially comprehended in these three words. And now, to prove that all that they express or comprehend is eternal, and that the human mind can form no conception of them but as a whole (for it is evident that there can be but one whole in the universe) and that in it and of it are all things, whether great or small. "All are but parts of one stupendous whole;" and that whole, in all its parts, is eternal, and that there never was any more, nor will ever be any less, will be made plain in answering the following questions:

1. What is time? It is all duration, past, present and future, and perfectly synonymous with eternity; and the human mind is as incapable of abstracting the one from the other as it is that of the hour from the day or the day from the year; it is all time, it is all eternity; simply because it is all duration! And man's division of it is only like the lines by which he has divided the heavens and the earth; they are only imaginary, and have no real existence—are matters of convenience, for the purpose of designating different parts of the same thing. This can only be another axiom, to any and all minds capable of knowing in what an axiom consists. Then it is equally evident that there never was a time when there was no time, and that there never will be a time when there will be no time, nor that thought nor thing can be conceived of without time,

for time is all duration—that is, all eternity. And that having had no beginning, it will, as eternity, necessarily have no end.

2. Of space; as time is all duration, so space is all place, and everywhere; no powers of conception can bound it, because it is unlimited and illimitable. And as there never was a time when there was no time, so there never was a place where there was no place, nor never will be a place where there is no place, for space is as illimitable as eternity, and will endure while eternity endures. That this is another self-evident fact is plain, because no conception can be formed of the one which does not involve the other, because they are but two ideas of the same existence, or two parts of the same whole. Having made it, as we think, clear that time and space are two attributes or elements of the universe, we will now proceed to show that being is the third, and make up the trinity of the universe. Now, only a single thought or effort to think will show us that we cannot think of time without involving being. Time of what? Why, simply the time in which being existed. It is impossible to abstract the one from the other; it is the time in which this or that part of being, or of all the parts of being existed. The very ideas of time and being are inseparable, and must involve each other. Just reverse the thought, and see what you can do; see if you can think of being without time; if so, tell me when it was. Think of a being without time, out of time abstract from time, in which no time was involved—don't you see it is absurd and impossible? Another impossibility, which no being in the universe can make possible! Hence we have the logical demonstration that being, like duration, is eternal, and eternity itself is inconceivable in any attempt to abstract it from being. Therefore there must be two parts of one great whole, and therefore, co-equal and co-eternal.

And now let us see what relation being has to space. This will only be a repetition of the relation it holds to time, because the first effort you make to think of space it involves being. You cannot think of the space of nothing; it is unthinkable; you cannot, in the furthest stretch of your imagination, form the least conception of nothing; you cannot even properly say it. And when you think at all you must think of something; and the moment you think of space it must be the space of something, and if you try to divide it into parts as you do the days and years, each part must be the space of some being, or the space between some beings, and even that is filled with being, and the idea that all space is filled with being is doubtless true. Hence, it is evident that the idea of space, independent of being, would be an abstraction impossible to form; therefore we have the logical conclusion that time, space and being are the sole elements of the universe, and are inseparable and undivided, co-existent, co-equal and co-eternal; that they never had a beginning and will never have an end, and that in them and of them, on all things beyond them is nothing and nowhere. Or, more properly speaking, there is no beyond.

Now, from the foregoing propositions we come to the inevitable conclusion that the universe is eternal and that nothing was not the mother from which it was born, and if eternal it is uncreated, and if uncreated, then there is no creator, because it is also a self-evident fact that there must be a creation before there is a creator; that there must be a universe made before there could be a universe-maker, just as there must have been a clock before there was a clockmaker, just as a man must make a chair before he can be a chairmaker, and if a clock or chair had never been made, there would be to-day no such persons as clock and chair makers, and we might now be sitting on sticks, stones and listening to the ticking of insects, as Adam and Eve probably did in the garden of Eden, if there was any such place or people! And now, as we have certainly proved that the universe is eternal and not created, it inevitably follows as day follows day and equally obvious that there is no being who ever created or made it. And, as in these eternal trine elements, time, space, and being, we have infinitely all things, everything, which under any and all circumstances are conceivable of or in any sense thinkable, a whole which, being uncreated, it must be self-existent, self-existing, self-sustaining, self-unfolding, and eternal in all its parts, from atoms to worlds, as much the more which dances in the sunbeam as the laws which roll the orbs of universe. And it inevitably follows that it must contain within itself all possibilities and all laws necessary to its being, outgrowth and unfolding. Hence it is evident that no God, or supreme foreign power, is necessary to its government; but it is self-capable in all things necessary or pertaining to its existence, duration and fruition. Thus, having proved that there was no power before it, and none beyond or above it, so it is evident that none are necessary to it, only such as are parts of it; and all such ideas as that there is a sovereign God over it, or a special, intelligent, omnipotent providence in it, can only be considered as a fallacious sophistry, superstitious nonsense, or downright knavery!

And now, the foregoing being true, it must necessarily follow, as there was no creator of the universe, no creator of the heavens and the earth, for they are only an outgrowth or unfolding of that great whole, a part of that of all things, and contain only a part of its elements; so it inevitably follows that there is no such a being as the God represented in the Bible and believed on by the Jews, Christians, Mohammedans, Deists, and other religious sects in the world. And further, if there is no such God in the universe, then there are no books which contain his words, and the Jewish, Christian, Mohammedan, and other Bibles, like the Mormon, are

mere compilations, compositions, and fanatical theories, absurd legends, fabulous histories; moral and vicious, good and evil precepts, mixed with some—perhaps many—truths, historical and otherwise, according to the times, circumstances and peoples, as their needs and conditions required, under which they were written; and all of them were written in an age comparatively barbarous, and by persons comparatively barbarians, and so could not be the words of a God who, the creed says, built the world out of nothing.

Now, as we have demonstrated that there is no such God in the universe, and can be none without the universe, then it is evident that the Bible is not his word. So all creeds and faiths predicated upon it must fall to the ground, and, aside from humanity, are not worth a second thought, and all past and present doctrines and dogmas, legends and fables must legitimately be of human origin, and tend only to human ends, and, as such, the more to be examined and sifted, that which they contain may be separated from the chaff and gathered into the garner of the human understanding. But upon this subject I may write another essay, for, notwithstanding we have proved the universe eternal and without a creator, we do not ignore man, but more fully recognize him in all his states, conditions, means and ends; and as the highest outgrowth and unfolding of nature that we know of or can comprehend, and that only in part.

Of course the foregoing arguments drive us to the conclusion that there is nothing supernatural, that nature is all in all, and that she is ever adequate for her own ends, and, though perfect only in degree, she is each day unfolding and coming nearer to absolute perfection; that she is doing her work to-day on a higher plane than she has ever done it before, and though to-day may be clouded with undeveloped and imperfect conditions, it is, nevertheless, the brightest day the world has ever seen. But the past gives hope for the future, that to-morrow will be brighter than to-day, and so on *ad infinitum*. And as she has all future eternity before her, though her progress may be slow, it is bound to be sure, and to-morrow will give ripe fruit, which to-day is but bitter sap, and her intellects in the yet unborn ages will so far transcend all of the past, that even this poor undeveloped planet of ours will so far transcend its present physical, moral, intellectual and religious civilization that we at the present time, and from our standpoint can only form an idea in the conception of our imagination of this glorious civilization and that only by and through our knowledge of the history of the past by which we are enabled to see how far we transcend the lowest forms of animal life, and by which we learn how far the earth has advanced in its geological progression. And all this without the aid of the gods of the Hindoo, the Jews, the Greeks, the Persians, the Romans, the Christians, or the Deists! So we may have all faith in *Mother Nature* and her offspring, man, that as time rolls her wheels and spreads her wings she will carry her offspring to mountains of wisdom, goodness and transcendent bliss. And now as we have certainly proved that there is no such being in the universe as the god of the Bible, so we hope to be able to thereby rid the minds of the people of that mythical bugbear, with which they have been humbugged for the last four thousand years at least, by tyrants and ignorant and designing men in both church and State. For this mythical god, with his co-equal or subordinate, the devil (equally mythical) have been the curse of the world in all ages within authentic history. In their names all tyrants have ruled, whether kings or priests have crushed the life of humanity into the depths of degradation and slavery, have strewn the fields of earth with blood and carnage, kindled the fires of superstition and carried to the stake tens of thousands of the best human beings and held the millions over a mythical lake of fire and brimstone clad with the fears of eternal misery! In the name of this god every abomination of which the human mind has been able to conceive or human hands perpetrate have been committed! It has been the nightmare of the nations! It has caused more human blood to flow than all that was ever portrayed in the fabulous rivers of blood in Egypt! It has been a demon held over the heads of children by parents until the baneful influence has horrified their souls with terror; it has blackened the earth and turned its most fruitful fields into a desert of hissing serpents and roaring lions, and I am fully satisfied that, until it is obliterated from the human mind, man can never be much better than at present, nor our civilization raise above war, famine and pestilence, or man cease to imbue his hands in the blood of his fellow-men.

Such has been the abuse of the word God, and the extent to which it has been prostituted that it ought to be dropped from the vocabularies of all civilizations at the earliest possible day compatible with their welfare. We are well aware that time, growth and more knowledge are essentially necessary to this end, as man is a plant of slow growth, and much time is required to outgrow old ideas and old habits of thoughts; but they must come.

B. P. LEONARD, M. D.
Centre Belts, Washington (D. C.)
ADDENDUM.

Only a few words more: But if we must still use the word God, until we have outgrown our present barbarism, let us try to be sensible in its use, and the only sensible definition I have ever seen of that word is: "God is a spirit." Now, if God is a spirit, then a spirit must be God, and if God is a spirit, then that spirit must be a personality, one and not three; yet all spirits are not gods, developed to that state, and although there may be many such, yet they are simply finite beings. Identities; parts of the great whole. We will here give a formula: All kings are men, but all men are not kings; so all gods are spirits, but all spirits are not gods. And as all kings may be good or bad, lovers of the human race or fiends incarnate, so of the gods; they may be good spirits, lovers of humanity or fiends, and their business is first to know their own works, whether they are good, and doing good, before we praise them; but be they ever so good we should never worship them, for here begins man's degradation; for he who will bow in worship may in his infatuation and ignorance bow to a stone or to a fiend; and in this degradation man has ever klased the dust, while gods and devils, kings and priests, the many such, yet real, have seen the outgrowth of his prostration, submission and worship.

They were created by his ignorance and fanaticism, and have lived on his worship and grown fat on his sacrifice, and the end is not yet.

But the night is passing and the day will come: John in his vision saw the great dragon—power—cast out from heaven, and his tail drew the third part of the stars, and cast them to the earth; but as I saw him he was cast out from the earth, and his tail drew from thence all wickedness and all incentives to crime, with war, rapine and murder, lust and fraud, and all the flames and tortures with which he had made of earth a hell, and they were plunged with him into the deep and dark abysmal waters of the past, and covered with the pall of forgetfulness that they may be known or remembered no more forever!

Then bloomed upon the earth peace and plenty, wealth and prosperity, righteousness and love, knowledge and wisdom, with all their angelic train that brings to man happiness, longevity and bliss. And all the hosts of heaven and earth shouted amen! B. P. L.

FARMER RILEY.

More About His Physical Manifestations.

Many communications have appeared in THE PROGRESSIVE THINKER and from time to time in the daily newspapers all over the country, giving account of seances held with J. W. Riley, of Marcellus, Mich., but those published by the secular press are largely overdrawn and inaccurate in most cases. Hoping your readers would not tire with another article, we submit the following account of some personal experiences: It was in November of last year that the writer in company with five of the business men of this village, made the first visit. We had heard many stories of his powers, but like other skeptics did not believe that the manifestations actually occurred as they were told, until we were informed by persons whose word we had no reason to doubt. We arranged for a sitting and drove out to his home at the time set. The evening was a very rainy one, but our zeal to investigate the mysterious was enough to overcome such difficulties. The seance, owing to the fact that it was a mixed circle composed of six individuals of different families, and their first experience in such matters, was not as successful as those of later visits, but we saw enough to convince us that there was no trickery practiced, and to make us wish to see more. Several full forms were materialized and most of them recognized. The medium usually sits in a small bedroom, which is made very dark. The room the members of the circle sit in is lighted with a lamp turned down some, but light enough at all times to see the time by the watch in any part of the room, and to read the slate-written messages if carried to the lamp. The seances are given under strict test conditions. At one seance the control, J. Benton, wrote on a slate saying that when he appeared in the curtains, to have two members of the circle who were sitting in front to get to the curtains as quickly as possible and hold them open. It is needless to say that no time was lost in doing so. When the curtains were parted the materialized form was seen to go backward in a different direction than that of the medium and fade away while the medium was seen to be sitting in his chair with his face on his hands. The control then wrote that he believed this had never before been attempted through any medium. One of the best seances I have been our fortune to attend was held on June 9th. There was present Dr. A. B. Spinney, of Detroit, Mr. Vlebronde and another gentleman from Grand Rapids and a party of seven from this place. Almost immediately after the medium has taken his position, the curtains parted and the tall form of the control stepped out and handed a bunch of roses to a lady in the circle who had previously laid them in the cabinet. This while the medium was sitting with his hands filled with flour. Many slate-written messages were received and forms recognized. The lamp was turned up so as to make a room very light on three different ones, who stood for a moment and then went back, the light being so strong they could not stay long. The sensation of the evening was when a slate was handed out to Mrs. Riley, who read this message:

"Ladies and Gentlemen, I am requested to make my appearance to greet you all with good cheer."

"GEO. WASHINGTON." Immediately the curtains parted and the well-known countenance and towering form of Washington stood before us. We asked to see him again, and the second time he built from the floor up until he reached the full height, then bowed and retired. This message was then handed out:

"I am pleased to meet you. I must return."

The seance was a splendid one in every respect, and shows that under proper conditions, wonderful manifestations will occur. This article is not written as an advertisement of Mr. Riley, as he is not a professional medium and does not need the advertising. He is at all times willing to aid the earnest seeker for light, and through his powers has given consolation to many who could not rely on "faith" as an evidence of future life and existence, and has caused joy in the hearts of others who thought they had the faith but admitted that direct evidence was better than relying on any book for their information. Marcellus, Mich. C. G.

The July "Arena."

Among the contributors to the July *Arena* will be Mrs. M. French-Sheldon, who will appear in an illustrated article on scenes and experiences in the wilds of Africa. Mildred Aldrich, who contributes a richly-illustrated paper on Julia Marlowe. J. F. Muirhead, who bids fair to distance Max O'Rell as a brilliant essayist. Mr. Muirhead writes humorously on a Briton's impression of America, but there is no bitterness in his rallery. Edwin Reed opens what promises to be the most scholarly and complete discussion of the Bacon-Shakespeare controversy ever written. Hon. Wm. E. Springer, the leader of the Democratic House; Hon. J. C. Burrows, of Michigan; and Hon. Thomas E. Watson discuss the pending presidential campaign. This issue will be one of the most brilliant numbers ever published. The *Arena* is worthy of a place in every family—it is first-class in all respects.

Progressive Thinkings.

For many years in going back and forth between the business quarter and the West Side of Chicago, I have passed a whole block, vacant, with the exception of a single dwelling house and a few clustered outbuildings. Its owner came here at an early day, engaged in business, and put his surplus dollars into realty, and then, by waiting, became wealthy. He had a farm of 160 acres amongst his other holdings, which, when the rapidly growing city crowded upon it, he platted and sold, reserving for himself this single block, upon which stood the old-fashioned building he called home. He has gone to spirit-life, but before he went his family had persuaded him to remove the home to a more stylish residence, in a suburban town. For awhile the old house had tenants who took care of it. Gradually the paintstains grew less; fences, buildings, the house itself, showed symptoms of "running to seed," of having fulfilled their mission. Finally, bared and desolate, a syndicate have seized upon it for commercial purposes, and another of the changes of earth is wrought.

Meditating upon this text, it seemed but a pronounced type of that which comes to all of us in the ordinary walks of life. Man builds his home as an anchorage in order that his own spirit and those who may seek life under his fostering care may more securely accomplish their desires in life, and thus increase their training and unfolding on the spirit plane. It is for exactly the same purpose as the sponge when it attaches itself to the rocks, seeks to add firmness to its otherwise feeble grasp, that it may the more surely wrest from the passing waters whatever it may need for its life and growth.

The home should be a place of rest and harmony, in which the guidance and blessing of the real—the spiritual—ought ever to be felt. But when such a possible ideal home appears, there comes with it a tendency to live entirely for it, and not for the beauty of the spirit which it indicates. Lest this feeling be carried too far, the fixed laws of change interfere. The children become restless. With their growing strength comes an overmastering desire to look the world square in the face. One goes North, another East, another West, and another South, while, perchance, the darling of all goes to the Summerland, thus just as surely fulfilling its mission, for, tangled in our heartstrings, it takes our hearts along. Then, beckoning with shadowy hand out of the silent unseen, it whispers to us who have been left behind of the certainty of the coming change that will surely bring us into the presence of the changeless and undying.

The appeal is a new anchorage to the living, who thus lay hold upon the infinite foundations of the universe. They who are scattered abroad in the earth, thus, through the home center, are newly inspired for the battle of life, and can successfully stem the onward sweep of the rushing columns of the manifested. They are all held to the highest accomplishment of which they are capable by the love of the mother who bore them in the self-abnegation we delight to typify by the Christ of the Ages. They are made brave and true by the memory of the counsels of a father, who, vicariously, was strength and wisdom during the years of unformed infancy. All this while the busy fingers of change are wiping this center in matter from existence.

Homes are necessary as a refuge for weakness, as a centering for mutual will and design. When they have fulfilled their sequence, as the rose develops from the bud into full bloom, and then dissolves itself into a lingering fragrance, so they—the homes—pass away, but their influence never, never ends.

The essential element above all, and over all, is the necessity for harmony and love in the home; and an understanding that while we as our share of the great task care for those who are put directly into our care, all the world's children are ours also. We cannot separate ourselves from their weal or woe. My children are no better nor worse than any other of the world's children, for they are all mine, in the widest, truest sense of the word. If we neglect our primary or secondary duties, we must render account therefore. This also is a part of the great thought of the Universal Brotherhood.

W. H. PHILON, M. D.

Annual Meetings of the Mississippi Valley Association.

The regular annual meeting of the Mt. Pleasant Stock Company will be held on the grounds of the Mt. Pleasant Park, Clinton, Iowa, on Saturday, August 13, 1892, at 9 A. M. It is desirable that every stockholder be present, as business of importance will come before the meeting.

WILL C. HODGE, Secretary.

ANNUAL MEETING.

The regular annual meeting of the Mississippi Valley Spiritualist Association will be held on the grounds of Mt. Pleasant Park, Clinton, Iowa, on Friday, August 19, 1892, at 9 A. M.

WILL C. HODGE, Secretary.

THE LADIES' INDEPENDENT UNION.

The annual meeting of the Ladies' Independent Union will be held on the grounds of the Mt. Pleasant Park, Clinton, Iowa, Wednesday, August 17, 1892, at 9 A. M.

OLIVE A. BLODGETT, Secretary.

In the light of what science has resorted to in the past (the toll, patience, disgrace, slander, ridicule, misrepresentation, danger, obloquy, and even death, it has endured to establish a single truth), he is certainly a lightweight investigator, a very weak brother scientist, who would allow such a little thing as a trumpet to turn him from the study of these phenomena. Real, genuine science would have noticed such diversion in its search for truth. What would be the progress made in the next fifty years in any field of research with such timid investigators?

Dr. H. V. SWERINGEN.

SAINT TERESA URREA.

She Is Merely a Magnetic Healer.

DRIVEN FROM HER NATIVE LAND BY FALSE CHARGES—WELCOMED AT NOGALES.

TO THE EDITOR:—The San Francisco Chronicle of late date contains the following: NOGALES, A. T.—There is no foundation for the report that Saint Teresa has been killed as a witch. The young woman and her father were both seen by your correspondent June 22d, and were found in the best of health and spirits. They were unable to account for the authorship of the false report sent out over the country.

TERESA URREA'S GOOD WORK.

The following letter from a correspondent at Nogales gives some interesting unpublished facts in regard to Saint Teresa and her work in healing the poor:

To the Editor of the Chronicle:—SIR: In justice to a most worthy family and a very estimable young lady, I wish to correct the statement made in your issue of June 15th in a dispatch sent from San Antonio, Texas.



SAINT TERESA URREA.

Thomas Urrea, the father and the head of the family referred to, is a refined and educated gentleman, and resides at Cabora, in the Mayo river country, in the State of Sonora, Mexico. He is about 52 years of age, is the owner of fourteen leagues of land at Cabora, raises about 500 head of horses each year and branded between 1,000 and 1,200 calves this year.

The daughter is about nineteen years of age, and from the portrait heretofore inclosed you can obtain a correct knowledge of her personality. Her name is Teresa Urrea, and she belongs to the class known in scientific circles as magnetic healers. She lays no claim to the appellation of a saint, and dislikes very much being referred to as such. For years she has been visited by thousands at her home, and many are the marvelous cures performed that have been accorded to her magnetic powers. It appears that her great success and popularity caused charges to be trumped up against her and her father for having conspired against the church and State in the interest of the Yaqui Indians.

They were arrested at their homes at Cabora by order of the commanding officer of the Federal troops in that district, and were escorted by 200 cavalrymen to Guaymas, where they were kept in custody about one week. They were not presented before any court, as there was no charge, apparently, against them. An effort was made to banish them to the State of Sinaloa, but the father, fearing that something might occur on the way thither that could not be anticipated, prayed that they be sent across the line into the United States, which request was finally granted, and the family crossed the boundary at Nogales, A. T., June 2d, escorted by a Mexican guard. They were instructed to proceed at least one hundred miles beyond the boundary line, but having been at once received by hospitable friends they were assured that they were as safe at this point as anywhere within Uncle Sam's domain as long as they did not violate any existing law.

The old gentleman has been offered \$50,000 for one portion of his property at Cabora, which he has lately refused. He will dispose of his entire property finally, however, and will settle somewhere in the United States.

I have finished a house for the family and have lately erected an addition for the accommodation of three hundred or more who are daily in attendance from the surrounding country upon the ministrations of the young lady. Great faith is manifested by the multitude in her marvelous powers, and many instances could be narrated of speedy relief and positive cures having been effected among our best and most prominent citizens.

A. BACHELIER.

Nogales, A. T., June 17th.

The Old Cradle at Hydesville.

TO THE EDITOR:—The following facts do not seem to be generally known:

In 1844, Mrs. Ann Pulver and daughter lived in the old house at Hydesville where Spiritualism was born. They soon moved out on account of raps that were heard in the building, together with other disturbing noises. I think. In the winter of 1847, M. Weekman moved into it, and out again in the same year for similar reasons. John Fox and wife moved into the same building in December, 1847, and had the pluck to stick, thus giving to the world the A, B, C of Spiritualism. If, now, Maggie is correct (as is claimed by many) that these girls started the raps, what about the other families?

B. R. ANDERSON.

"Spiritual Songs," by Mattie E. Hull; thirty-one in number; most admirably adapted for meetings and circles. Printed in pamphlet form, 32 mo. Price 10 cents each. For sale at this office.

Oh! Who Will Rock the Cradle!

"Oh! who will rock the cradle, when The women go out voting?" Is the old saw we daily hear. The average men all quoting. And this, the answer I would give, While warm the question waxes, The one who did the rocking when The women paid their taxes.

Rock the cradle, keep it up, Rock the public's baby; Mother is for equal rights, Father, also—maybe.

When women leave their families For charitable working, Who chides them for their waste of time, Or household duties shirking? "Though they should spend a week or more At fairs or supper tables, Do anxious men rise up and ask, 'Oh! who doth rock the cradles?'"

Rock the cradle, etc., etc.

He most condemns the suffragists, And for excuse is looking, Whose wife goes out to earn their bread, By sewing, washing, cooking, She tells while he gets drunk and votes, And seeks the gambling table; While they are both gone, I wonder who Stays home to rock the cradle?

Rock the cradle, etc., etc.

The hand that rocks the cradle when The women, dressed so gaily, Go out to luncheons, clubs and balls, Or some amusement daily; Or when their studies they pursue, Or bend o'er artist's palette; Or draw or play, can rock again When women cast their ballots.

Rock the cradle, etc., etc.

*Amarala Martin, author of "Our Uncle and Our Aunt." Price, \$1. For sale at this office.

Pericles and Aspasia.

This was the ruler of the land When Athens was the land of fame; This was the light that led the band, When each was like a living flame; The centre of earth's noblest ring, Of more than men, the more than king.

Yet not by fetter, nor by spear, His sovereignty was held and won; Fear'd—but alone as freemen fear; Loved—but as freemen love alone; He wad his sceptre o'er his kind, By nature's first great title—mind!

Realist words were on his tongue; Then eloquence first flashed below! Full-armed to life the portent sprung, Minerva, from the Thunderer's brow! And his the sole, the sacred hand, That shook her axis o'er the land!

And throng'd immortal, by his side, A woman sits with eye sublime—Aspasia, all his spirit's bride; But if their solemn love were crime, Pity the Beauty and the Sage; Their crime was in their darken'd age.

He perished—but his wreath was won—He perished on his height of fame! Then sank the cloud on Athen's sun; Yet still she conquered in his name; Filled with his soul she could not die; Her conquest was Posterity!

—Croy.

For the Lyceum.

The following little song, very suitable for a children's Lyceum march, used to be sung and marched by a lovely company of children, some twenty in number, whom I once used to have under my care among that goodly people, the Shakers:

"Little children, love one another; Keep the golden rule of heaven—The faults of others to forgive, As ye, yourselves, would be forgiven. Suffer little children to hear our plea, Forbid them not, the call is given; For like unto them ye all must be, If ye would enter the kingdom of heaven."

—Elisha D. Blakeman.

Notes from Washington, D. C.

TO THE EDITOR:—The following testimonial was unanimously adopted at the sociable and reception held by Mr. and Mrs. G. F. Perkins last Friday evening at their Hall, which goes to show the general feeling toward these good workers, in reply to the rumor that they were about to leave the city for the West. It is to be hoped that they may be induced to stay during the month of July; in either event the public sentiment is demonstrated in this manner to give encouragement to faithful workers. Some seventy-five names already have been signed, and inasmuch as many are not pronounced Spiritualists, but are quite prominent church members, it goes to show that the tendency of the church is toward Spiritualism, when introduced with fair and not too radical measures. You have not room to spare for the many names, or the entire list might be forwarded. The testimonial is as follows:

"It seems proper and just that all public workers in the cause of truth should be encouraged in their reformatory efforts. Therefore, we, the undersigned citizens of Washington, D. C., having attended the various public meetings, circles and developing classes held by Mr. and Mrs. G. F. Perkins, formerly of San Francisco, Cal., do hereby express our appreciation of their worth, and recommend them to the public as not only earnest, whole-souled laborers, but wonderfully gifted as singers, speakers, and platform test-mediums, and faithful demonstrators of the Spiritual philosophy in private and public. We deem it a privilege to testify to their efficient work and success in winning the respect of all who have attended their meetings. We cordially invite them to not only tarry with us longer, but to return should duty call them away for a short time."

Yours for the truth, T. H.

Hudson Tuttle's story, "Camille, a Daughter of the People," will be commenced July 16. As the paper is sent 13 weeks for 25 cents, we should have 10,000 additional subscribers.

7-7-7—Three Sevens, by the Phelons. Price, \$1.25. The Jesuits, on both the visible and invisible planes, have banded together to stop the sale of this book. They are afraid it will end their monopoly of the Secret Knowledge, which in its pages is given to the people. Read it for yourself and see why. For sale at this office.

The Orion Camp-Meeting.

THE DEATH OF MISS MAY OWENS.

The tenth annual camp meeting of the First District Association of Spiritualists, of Michigan, convened at Orion Island Park, commencing June 11th and closing June 20th, 1892. The speakers employed and present were: Mrs. E. A. Sheets, of Grand Lodge, and Dr. Spinney, of Detroit, Michigan; also Brother George W. Taylor, of North Collins, New York, whose presence and words added so much to the real good of the meeting. The weather was favorable; conference hour hour each morning and regular services in the afternoon; President Wadsworth being in the chair, and all of the officers respectively filling their positions, with one exception, while greetings by letter and repeated encouragements from friends with membership fees, who were unavoidably absent, there seemed every prospect for a season of perpetual sunshine and harmony. Thursday was Memorial Day, and no one seemed quite so active and earnest as our youthful associate and co-worker, beautiful May Owens, whose convictions and ideas were fully established on the side of Spiritualism during the past two years; hers the hands to arrange the flowers, while, with a renewed power of voice and touch of soul, she presided at the organ, and on the evening of the same day she fittingly became the star of the occasion, while she gave a brief display of the Delarte exercise. She had but recently been pronounced a master of sufficient talent to occupy the position of teacher. Friday forenoon following a telephone dispatch brought to our home in Lapeer the startling news that the angel of immortal life had borne away the bright, youthful spirit of this lovely girl, through the open door of the waters surrounding Island Park, while in the act of bathing. Taking the first train to Orion, we arrived in time to meet the calm, loving mother, whose soul vibrated so closely in harmony with the Infinite Father's will. She gave no agonizing cry, but as one transformed even to an angel's poise in thought, she assuredly bade us all fulfill her wishes—we to take her place as secretary—and let nothing interfere with the progress of the meeting. Said she: "Let the beautiful, sacred truths of Spiritualism be continued in relation to May's angel birth upon these grounds, and I will bear the beloved form to its former home in Lapeer, and there await your coming on Monday for the final services." These requests were literally carried out, and, after a brief interval, in which a short service was held at the hall, with fitting remarks from Brother Taylor and Mrs. Sheets, the concourse left.

The programme of the association was fulfilled to the letter, and yet more tender, pure and sacred the echoing and reaching thoughts of mortal and immortal spirits blended.

Monday, at 1 P. M., a large assemblage of friends met at the home of Mrs. Owens, in Lapeer, and a beautiful service was paid to the memory of the young life whose sudden outgoing had shocked and crushed for the moment the many, very many, true, loving hearts scattered in various parts of the State, for she was widely known. Mrs. E. A. Sheets administered, with the force of the unseen intelligence inspiring her brain, and endeavored to uplift all minds to the knowledge of the Spirit-world and its relations to this life, and its beautiful significance to the spirit of May, and the grandeur of peace and resignation which sustained the mother through all, even to the wondering, critical surprise of the people who desired to comfort so much, and who felt there was a true comforter in the soul of that sacrificing, devoted mother's life that none could question, although few could understand.

At the grave Mrs. Minnie Carpenter sang an inspirational hymn—the sweetest ever borne to human ear. A large number of Miss May's youthful friends, both ladies and gentlemen, participated in the services in the way of loving tributes to her memory in class and school. The floral offerings were choice and profuse from many sources.

Mrs. F. E. ODELL, Secretary pro tem.

"Under a Black Shadow."

On the 5th of April last a very prominent case was brought to my notice; it was that of P. S. Dorney, who passed out on the 10th ult. When I saw him I told him there was a conspiracy on foot to kill him. I did not know then that he was born and raised a Roman Catholic, and left his faith and took up progressive thought. Under my treatment he improved so much as to be able to lecture twice. He and his wife had great hopes of his ultimate recovery. The last time I saw him was on the 9th ult., when he told me that he did not want to have anything to do with spirits; all he wanted was animal magnetism, for he had great faith in my magnetic powers.

He and his wife told me that while in Washington City he was lifted out of bed by a great "black shadow," which struck his head against the bedstead, and threw him violently on the floor. While in the hospital here in Seattle, he laid eight days and nights in a trance, and he told me again that he was under a "dark shadow." He claimed to have been watching the approach of dissolution while in that state. I believe in giving light to dark spirits, and I spend a great deal of time in this way. I hope that all mediums will do the same for the spirits as those on this plane.

C.

The Illinois State Association.

The regular meeting of the Illinois State Spiritualist Association was held Thursday evening, June 30, at 220 W. Monroe street. Much enthusiasm was manifested during the entire evening. Regular meeting every Thursday at 8 P. M., at 220 W. Monroe street. Let members bear this in mind. All cordially invited.

DONNA BRUCE, Sec'y.

Next month we shall commence the publication of "Camille, a Daughter of the People." During its continuance we want 10,000 additional trial subscribers.

EXCELLENT BOOKS!

They Are for Sale at This Office.

ALL ABOUT DEVILS. BY MOSES HULL.

A work you should read. Price 15 cents.

AGE OF REASON. BY THOMAS PAINE.

A book that all should read. Price 50 cents.

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Church Taxation. It contains valuable statistics. By Rich-

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AN AMERICAN KING AND OTHER STO-

ries, by Mrs. M. A. Freeman. These sketches are a most

powerful illustration of man's cruelty and injustice to his fellow

man. Price 10 cents.

ANTIQUITY UNVEILED. ANCIENT VOICES

from the spirit realms. Disclosing the most startling revela-

tions, proving Christianity to be of heathen origin. Antiquity

Unveiled has 425 pages, a fine engraving of J. M. Hebert, Esq.,

editor of Mind and Matter. Price \$1.50. Postage 12 cents.

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nomical and astrological origin of all religions. A poem by

Dr. J. H. Mendenhall. Price 50 cents.

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TICE. By Lois Walsbrooker. Price \$1.50.

IMMORTALITY. A POEM IN FIVE CANTOS.

"If a man die, shall he live?" is fully answered. By W. S.

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SPIRITUAL HARP. A COLLECTION OF VO-

THE CHURCH.

Heaven—Where Is Our Future Home to Be?

"Man wants but little here below,
Nor wants that little long."

Before the birth of astronomy—indeed, when our knowledge of space terminated with the ocean, the philosopher placed his elysium in the sky. When Revelation told of the house of many mansions, the Christian sage saw his home in the new heavens and the new earth thus vaguely shadowed forth. The future of the Christian was a reality to his faith, though a dream to his reason. In vain has he inquired what would be his physical condition, what duties and pursuits were to occupy him, and where heaven was to be.

The philosopher, Count Tolstoi, in his book, "What I Believe," says the earth would be heaven if people lived according to the true teachings of Christ, but it is impossible to discern where he thinks the future life is to be spent. He thinks if people do not live truly good lives here, there is no future for them. He does not believe that the church truly translates the teachings of Christ. He says: "The life of the world in our time follows its own course independently of the teachings of the church. That teaching has remained so far behind that men of the world hearken no more to the voices of the teachers; and, indeed, there is nothing worth listening to, because the church only gives explanations which the world has already grown tired of—explanations of an organization which is rapidly decaying. The church does not stand at the helm any more. The link between the world and the church grew weaker and weaker, according as its teaching flowed more and more into the world. And now the last link which bound us to the church is breaking, and an independent process of life is beginning." Another place: "Christ teaches men to place this light of reason above all else; to live up to it; not to do what they themselves acknowledge to be irrational. The church is done with, and it is impossible to conceal the fact. All those who really live, and do not vegetate in our European world, have left the church."

Mohammedanism, Brahminism and religions which the Christians call wicked, teach that some good act must be performed every day. Christians have the sacrament administered to them, and their duty is done. Why don't ministers of the gospel read? What do they do with the six years spent in theological seminaries? They do not study elocution, and it is harrowing to the nerves to hear some of them rant. Why don't they try to learn what is being said, so they can answer? I don't suppose hardly one has ever read THE PROGRESSIVE THINKER! The idea they give of God is not calculated to draw us toward Him in love if we reason about it. A reporter for the Chicago Herald wrote the following, for which he would have been tarred and feathered a century ago: "Do you save the creed, or do you save the church?" It is not so much a question of faith as finance, and when they begin to try the heretics, then we'll find how many of them there are. The church will then probably divide. The really orthodox will remain behind and rot, while the heretics will go forward and grow, and in their time breed more heretics.

I am delighted to find that the church is growing in spite of itself. Yes, Dr. Briggs has an idea, and to have an idea in an orthodox church is, to say the least, dangerous; and if that idea is so strong that it has to be expressed, then the danger increases. Nothing is more absurd than to ask a man of average intelligence, with a decent heart in his bosom, to believe the orthodox creed of any orthodox church.

"If one were selected to describe a devil, he need not go out of the orthodox creed. All that is necessary to do is to take the orthodox description of God, and there is no man with imagination enough to think of a worse being. It may be replied that he saves some! That, it seems to me, adds to his barbarity, because if he knew that he could not save a man, he certainly ought not to have created him. It would be better to leave all such folks original mud, because mud does not suffer."

Theosophists believe in reincarnation of the soul. They think we are not prepared to live in heaven when we leave this earth, but must experience everything here in different lives—poverty, riches, being man and woman—and if we come through all good and pure, then we are prepared for eternity; if not, we become extinct.

Dr. Teed's religion of Koreshanity, that has been making such a sensation lately, teaches reincarnation. He believes that the earth is shaped like a bowl, and we live on the outside; the inside may be inhabited as well. When we throw off this mortal coil most of us hope and expect to have a vast field of knowledge opened to us; to understand all that is now wrapped in mystery; to visit new worlds.

When astronomy became known to the world, what new theories were started! When it found there were other planets, all revolving around one great sun, and that there were other systems of planets with suns, no doubt then we were inspired with interest in worlds, and systems of worlds, in space, without limit, as well as with life without end.

We found our world larger than Mercury and Venus, but it sinks into insignificance when compared to Jupiter and Saturn, with their numerous satellites. It has been almost conclusively proved that other planets than this are inhabited. If not, why are they created, and some so superior to this? Preachers vaguely point down when indicating the hot place, and up when referring to heaven. Down is in the earth; up is out in space.

Astronomy and geology met with intolerance and persecution, and have been proclaimed as the enemies of religion. Truth can never be crushed or extinguished.

In all these worlds, where are we to dwell? In the infinity of worlds and space we see our future home.

G. S. F.

MUSICAL HOSPITALS.

Music Has Charms and the Power to Heal.

In the month of October, 1890, while visiting friends in Council Bluffs, Iowa, we were treated to some charming and inspiring instrumental music. One piece (upon my key) thrilled me, exalted me into the heaven of harmony, and a vision was flashed over my mind with spiritual details. I was assured by an unseen intelligence that what was imparted and impressed upon my mentality was perfectly reliable. I was assured that musical hospitals would soon supplant the old methods; that musical sensitives would diagnose and give the musical director key of the patient; that each one of God's children had their key upon the musical scale; that all the present musical instruments and many others would be required in connection with the human voice; also birds, in order to meet all the varied conditions of the sick; I was given to understand that love, music and poetry were nature's best healing methods—spiritual methods. Drugs belong to the age of hell-fire and brimstone, and not to an age of the spiritually unfolded.

Music is, and always has been, healing and inspiring. Music is love and poetry's most spiritual expression; music is harmonizing—to harmonize is to heal.

It is as great an error to resort to poisonous drugs to heal, under any circumstance, as to teach that an infinite good God made a hell to destroy his own ignorant, rebellious children.

Every home may be a musical hospital, at least sufficiently so to maintain harmony and health. Understand me, readers of THE PROGRESSIVE THINKER, health signifies right living; right living does not mean a gratification of sensuous appetites and passions, but living in harmony with reason and good common sense. If we do this, the drugs which kill and never cure will be relegated to the same region to which we consigned the mythical hell and heaven of our orthodox friends nearly half a century ago.

Orthodox drugging debauches the physical man, as orthodox Christianity does the spiritual man. They are both unnatural errors.

Nature is truth's expression. Truth is shamefully perverted by orthodox drugging and preaching. There are many roads leading out of the ignorance of both doxies.

After twenty months due consideration of the subject of musical healing, since the thought was given me by my spirit friends, I am convinced that we are as certainly on the eve of a medical revolution as that theological dogmas must go. Theological torture for soul-saving, and bodily torture—poisoning—to heal the sick, are equally shameful in the sight and sympathy of every free man and woman.

My reasons for withholding this musical-healing inspiration from the public so many months is that many flashes of this kind from the Spirit-world are premature, at least to the majority. I believe they are always valuable to somebody, but I question my right to inflict the readers of Spiritual journals with my private experiences before weighing and measuring.

My inspiring spirit friend informed me the same fall of 1890 that the beautiful autumn scenery, with all its tints and colors, would soon be photographed; by the discovery of chemical combinations and the invention of revolving cameras this would be accomplished.

A closing word: I do not expect that all will be interested in this article. I believe that some will be, or I should not write it. Some may not feel as I do—that there is nothing too good for humanity; that it is impossible to conceive of any condition we may not gain, providing we reach for it, live for it, demand it, and accept it when it comes.

The best truth, the best conditions, the best teachings, the best of everything physical and spiritual, have been spurned and ignored in the past. As soon as we learn not to set bounds, cease to limit man, angels and God, and merely make good use of what we have, become receptive to the infinite good which surrounds us, a harmony and glory will pervade our lives which is our birthright. This harmony and glory of life is to-day crying out from the four corners of the earth for recognition.

In notice in the last PROGRESSIVE THINKER this heading over an article: "Good Music as a Medicine." May not some one with means and time work out healing by musical methods?

DR. M. E. CONGAR.

Contentment.

The changing tide of worldly power,
The hopes and fears of life's brief day;
How swift to fly, like a fleeting hour,
Nor leave one foot-print in its way;
And down the distant, voiceless sea,
Their echoes are lost in eternity.

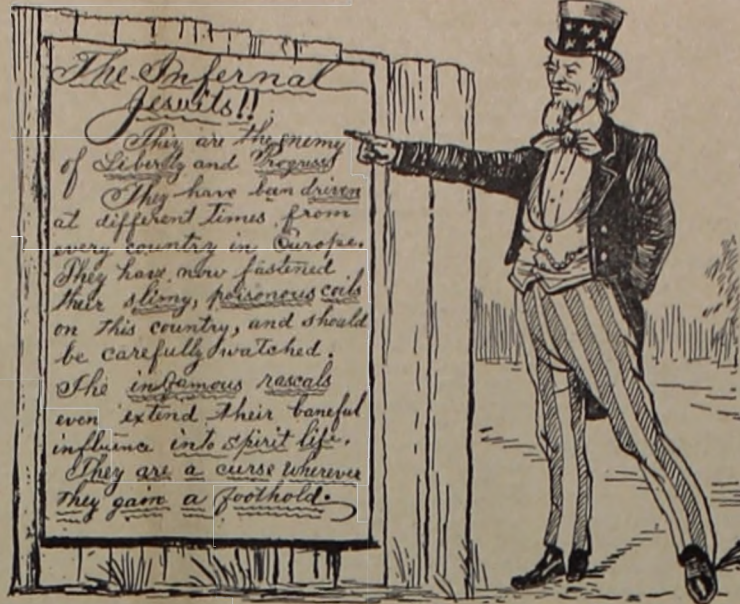
What pain and pleasure mark life's way,
What hopes arise to swiftly die,
That blush their fragrance in a day,
And tremulously leave a parting sigh.
Ah! dreams of love so swiftly go,
Frosted beneath life's wintry snow.

As one by one life's treasures fade,
And forms grow old with weight of care,
Beyond earth's margin my thoughts have strayed,
Borne on wings of silent prayer,
Where morn in endless radiance beams
As sweet as childhood's happy dreams.

Strange light! Through sorrow's rifted rents
Was borne to me a vision rare,
And loving hands of beckoneth,
With smiling grace wondrous fair,
God's glory bringeth me sweet content
For all the ill His love hath sent.

Bishop A. Beals.

"Morality of Dancing." Reply to Sam Jones' challenge under forfeit of \$500 (which with orthodox veracity and reliability he never paid). By M. A. Collins. Price 10 cents. For sale at this office.



The Octopus.

AN AWAKENING AMONG THE PEOPLE.

Rev. M. W. Acton continued his discussion on "The Papacy and the Public Schools," at the King Avenue M. E. Church, Columbus, Ohio, on the evening of June 12th. He said the papacy called the public schools a monopoly. It was a monopoly in the sense that it taught the children that this Government was made for the majority, and if the Catholics do not like to be taxed for the public schools they should get out of this country and go back to Spain, where there are no public schools. The papacy's expressed reason for opposing the public schools is that the schoolbooks sneer at and ridicule Catholicism. The real reason is, the Pope wants the schools destroyed so as to gain temporal supremacy over the United States. When the South attempted to withdraw from the Union we called it treason, and that was the right name for it. When the papacy withdrew from the public schools it was guilty of treason, and there is no excuse for treason in this country. We want to remember that when the rebellion was in progress the Pope called Jefferson Davis to him and proclaimed him a son of the church. They were two of a kind plotting for the overthrow of this Government. The papacy is responsible for the assassination of President Lincoln, which was the result of a conspiracy between Catholics. Three hours before Lincoln was assassinated the Catholic priests of St. Joseph, Minn., a little town at that time without telegraphic communication, were telling that the deed had been done. How could they know it but through advance information from their brethren in Washington? The conspiracy to murder Lincoln was hatched up in Mrs. Surratt's house, and the place had been, as the testimony showed, the headquarters for priests. Charles Bowsher, a Catholic priest, hid John Surratt for three months, until they succeeded in smuggling the man into Canada. When the United States found John Surratt in another country he was a member of the Pope's guard. The same treasonable spirit which assassinated Lincoln is attacking the public schools. The reason the Pope keeps the Bible out of the hands of the masses is that there is nothing in the book about the infallibility of the Pope and other doctrines of the Catholic Church. He declared that if Methodism was as worthless as Catholicism in the matter of educating the masses, he would step down from the pulpit and never return. Eighty-five per cent. of the Jesuits are in this country, while they have been driven out of Catholic countries. The Catholics have got the Bible out of the schools. Next they will get history out of them, and then they will want the schools themselves.

In 1850 there were 100,000 Catholics in this country. Through immigration they have increased to the present number of 8,000,000. New York State is practically controlled by them, and the church has drawn from the public funds there about \$8,000,000. It owns five and a half blocks of land in the heart of New York City, which were given to it by the city.

Glad to Return to Chicago.

To THE EDITOR:—We are glad to be once more among the liberal, warm-hearted Spiritualists of Chicago. Our short three weeks' sojourn in the "Hoosier" city of Terre Haute was enough, however, to sharpen our appetites and make us relish the grand feast of spiritual facts spread before those who attended the afternoon meetings at Bricklayers' Hall, by Brother J. H. Washburn, who, in his inimitable manner, interests all seekers after spiritual knowledge. The usual time was devoted to the giving of tests by mediums. Sister Helm spoke at length, and in commendatory terms of the manner in which she was received by our Louisville, Ky., friends, while on a recent visit to the "Falls City," but said that the committee who waited on her for the purpose of converting her to their faith, were necessarily disappointed, because there being three in said committee, and individually different in their opinions, Sister H. could not subscribe to their method of calculation, that three are one. We understand the sister is subject to conviction, and has taken the matter under advisement. Sister Vogler, a trance medium from St. Louis, is with us. This lady sings and also plays difficult music while entranced. Her efforts were much appreciated. In the evening we had the honor of speaking at 939 North Robey street, on "Bible Evidence of Spirit Return," where also very interesting meetings are held every Sunday evening.

J. H. GUTHRIE.

"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 12 cents.

Ascended Higher.

"Smilax," Sarah H. Butterfield; born in earth-life November 28, 1824; born in spirit-life June 22, 1892.

One more dear friend from us has gone
To her bright, peaceful rest above;
She leaves sad hearts for her to mourn,
And miss her ever-faithful love.

A loving mother, a dear friend,
"Smilax" has now gone from our gaze;
Her earthly trials are at an end,
And she begins her peaceful days.

When you were bowed with earthly care
You bore your burdens bravely. All
Your faith was strong to do and dare,
Only waiting the Father's call.

Your work in earth life now is done,
Your earthly mission is fulfilled;
Peacefully rest in spirit-home,
And let your cup of joy be filled.

Your work, well-done, the Father calls:
Thou, good and faithful servant, come;
And rest in heaven's palace halls,
Forever in your spirit home.

Though friends on earth will mourn for you,
And wear the earthly garb of sorrow;
Their mission filled what they're to do,
They'll meet you on the morrow.

Now, they have lost, but you have gained
A home of sweet and peaceful rest;
Your earth's desire is now attained,
You have a home among the blest.

We, who are left alone behind,
Will emulate your earthly ways—
Friendly, loving, and always kind,
Until we end our earthly days.

We would not wish you back again
In your earthly habitation,
Where sore affliction ever reigns,
Paving the way for salvation.

Then, "Smilax," mother dear, and friend,
We bid you now a short adieu,
Until our earthly career shall end,
And we, in heaven, will meet you.

Yes, Mother Butterfield, good bye;
But soon your friends to you will come,
And meet you in that land on high—
Your everlasting spirit home.

When the trials of life are o'er,
We all to you will surely come,
And under spirit guidance soar
To meet you in your spirit home.

—S. W. F.

Letter from Lowell, Mass.

To THE EDITOR:—The "lazy days" of a New England summer are upon us now, when open air meetings, comforts where ever found, fresh air and trips into the country take the lead in the passing zenith of their popularity. Pine Banks, on the edge of Malden, our adjoining neighbor suburb, furnishes a lovely retreat, with its healthful breath of pines and shaded friendliness, and not a few street-cars, steam-cars, and varying vehicles, filled with expectant faces and plenteous lunch-baskets, may be seen arriving at all intervals during the day when Sunday arrives.

Spiritualism here as elsewhere is steadily marching onward, although the predominant fault is lack of sound organization and conservation. Leaders, men and women with clear heads and fearless methods, are the salvation of any cause, and let our public workers be not afraid to point out the weak places, and strive not to hide them, but to bring them prominently before the eyes of the earnest ones, with the endeavor to remedy and strengthen, that the grand work may progress in united power and influence in a movement which may be felt throughout the world. It is deplorable that we, as Spiritualists, do not put ourselves into the attitude of receptiveness, are not more easily led and taught where an error is pointed out; but no, alas! too many of us are possessed of a shell into which we retreat with indifferent air; nay, often wounded and indignant mien, when, by some faithful advocate, the ruts are held to light. These are too often regarded as dissenting and pessimistic by the class of our people referred to above, and yet there are hundreds of noble and far-seeing ones all over this broad land who deplore this condition of affairs. Modern Spiritualism is as yet a child—a grand and promising child, needing counsel sometimes as well as praise. Let us pursue a dauntless course of action wherein we know right and progression to be the outcome. Dare to be right, and the watchword will be victory.

ELLA GIBSON MAGOON.

Chelsea, Mass.

Membership.

Whereas, certain misapprehensions have arisen in the minds of some as to the rights of membership, therefore, be it

Resolved, That this Association, comprising Oakland, Macomb, Taapeer and St. Clair counties, Michigan, hereafter allow all who comply with the rules of membership, by paying one dollar membership fee, regardless of place of residence, the full rights of this association.

MRS. T. E. ODELL.

"Immortality," A Poem, in five cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of Voices Price 60 cents. For sale at this office.

Items from Jamestown, N. Y.

To THE EDITOR:—You have before this been informed that the Spiritualists of this Christian city organized a society for business purposes last fall, after several abortive attempts in the past. I wish to say that one cause of our failure before was, I believe, the loading down of our organization with a long declaration of aim and objects, with a list of qualifications for membership, including that most absurd test of a good moral character. Please do not understand me as favoring immorality. I cannot stop now to give my reasons for objecting to this test. Our declaration was simply this: The object of the society is the study, investigation and discussion of Spiritualism, which embraces all topics of interest to humanity, both here and hereafter. If you observe, the last clause of this platform is very broad. Perhaps in some localities it might be considered too broad, but it works well here so far. We were very fortunate in the advent among us of Mr. and Mrs. E. W. Sprague. Mr. Sprague, in the first instance, is an honest, upright man, good in the best sense of the word, and in the next place is a medium of rare powers, a good sperker, and under E. V. Wilson a true delineator and test-medium, and though we should be loath to part with him, he is worthy to be more extensively known throughout the country.

I sincerely believe he was sent here by the powers above to do the work he seems so admirably fitted for. Without him and his good wife I fear we should still be in a chaotic condition as far as organization is concerned. He speaks for us every Sunday evening, in a conscious trance, to good acceptance. Mrs. Sprague is also a test-medium, but her grandest powers lie in healing, in which she excels, as I can testify from experience. They can be addressed at 562 East Second street, Jamestown, N. Y.

I must not forget to mention Mrs. Clara Watson, of this place, who has done and is doing so much for the cause in this vicinity. Her work seems to be largely in attending funerals, thereby reaching a large class of people who might otherwise never hear the gospel of Spiritualism, and I say this sincerely, that in an experience of fifty years, I have never heard her equal in funeral discourse. She is also a grand lecturer, but has been much hampered by other duties, altogether her development as a speaker is one of the most remarkable on record, and if she could be induced to give a sketch of her history to the public, it would do an immense amount of good. Our society has succeeded beyond our expectations, and we hope soon to have a hall we can call home though the liberality of Brother W. H. Cole.

A. C. ADAMS, Secretary and Treasurer.

Fraternal Greeting to the Ladies and Friends of the M. V. S. A.

To THE EDITOR:—I desire to call your attention especially to the work now in hand of the furnishing of the new lodging hotel on our camp grounds. The Ladies' Union has this interest in charge, and will individually and collectively do all in their power to furnish it comfortably and in good style. But the movement is of universal interest to every member of the association, to every lover of the cause, and all will, I am sure, gladly add their mite to help on the good work. The association will feel grateful to every helper; the Angel-world, as well as the Lord, "loveth the cheerful giver." This article is to let you know what is needed, and what has and will be done, and to give each one an opportunity to help, and through the "law of exchange" receive a blessing. The hotel is one more step in advance, and is something to feel proud of as an "earnest" of the future, when Mt. Pleasant Park, with its beautiful grounds, its library, school and college, will not be second to any in its advantages for the promulgation of the grandest truth that ever came to the world in answer to its needs to uplift and bless humanity. Out of the shadows of the past we have emerged into the sunlight. Let us all take courage, and in the fraternal bond of brotherhood, pull together for the highest standard of truth and the good it is possible for us to achieve; thus will the prophecy of five years ago from the guides of W. J. Colville, given in a poem from the subject, "The Future of Mt. Pleasant Park," be fulfilled. The dining hall will be opened by the 10th of July. The Bazaar Committee will be on the grounds by the 15th. Please bring or send in your contributions early, so that all can be in readiness at the opening of the meeting, July 31st. Our hotel's suits, springs and mattresses are negotiated for. Pillows, sheets, quilts, blankets, towels, rugs and all toilet appurtenances are the articles that will be needed. The Ladies' Union have already a good stock on hand, but not sufficient for both hotel and bazaar. For further particulars, address

OLIVE A. BLODGETT, Sec'y of the Union.
503 Oneida ave., Davenport, Ia.

Various Camp-Meetings.

Clinton, Iowa, July 31 to Aug. 28.
Chesterfield, Indiana, July 21 to Aug. 15.
St. Paul, Minn., Northwestern Spiritualist Association, Merrimac Island, St. Paul, Minn., July 1 to July 24.
Summerland, Cal., Sept. 11 to Oct. 2.
Lake Pleasant, Mass., July 24 to Aug. 28.
Cassadaga, N. Y., July 22 to Aug. 28.
Onset Bay, Mass., opening day July 19.
Liberal, Mo., Aug. 20 to Sept. 19.
Denver, Col., at Taylor Park, from Sept. to the 15th.
New Era, Oregon, June 10 to June 27.
Hastlet Park, Mich., July 28 to Aug. 29.
Mantua Station, Ohio, July 24 to Aug. 14.
Verona Park, Me., Aug. 14 to Aug. 28.
Vicksburg, Mich., Aug. 12 to Aug. 28.
Devil's Lake, Mich., July 28 to Aug. 8.
Sunapee Lake, N. H., July 31 to Aug. 28.
Queen City Park, Burlington, Vt., July 31 to Sept. 3.



COMMUNICATIONS WRITTEN BY SPIRITS IN CLOSED ENVELOPES.

PHENOMENAL.

BUCHANAN'S COLLEGE.

Independent Spirit Writing.
Through the Mediumship of Mr.
Geo. Cole.

The College of Therapeutics
in Kansas City, Mo.

THE ATTITUDE OF THE SPIRIT-WORLD
TOWARD THE QUADRA-CENTENNIAL
OF THE DISCOVERIES OF CHRISTOPHER
COLUMBUS.

In response to the inquiry as to the attitude of the Spirit-world toward the quadra-centennial of the discovery of America by Christopher Columbus, I would say that such celebration is but a slight expression of gratitude on the part of mortals in the opinion of spirits for the vast and untold blessings which have resulted from such discovery. Prior to 1492 the Continent of America was unknown to Europeans; the resources of people occupying the various states of Europe were limited, and often exhausted through foreign and internecine strife. The fruits of the Earth as known to those countries were limited to the productions of Europe and Asia, and a part of Africa, while the independence of man and freedom of conscience were still more limited. The political status was founded on the feudal system, and the principle that might made right was the predominant consideration of every community.

In those years immediately preceding the discovery of the Continent of America, those who were unable to read and write were named scribes, and considered beneath the more lofty class in social respects, and were not admitted into their society. The discovery of the Continent of America opened up a new world.

Five hundred years ago our people of America did not exist even in the most fervid imagination of mortal men. The immense and populous cities, the wealthy and refined inhabitants of those cities, could not have been conscious of. Egypt required her three thousand years to reach the high water mark of development; Greece had nine hundred years, and Rome her thousand years; but the United States of North America, on the continent discovered less than five hundred years ago, has existed as a nation out a trifle of one hundred brief years, and yet surpasses in power and wealth all that Egypt, Greece and Rome combined, required five thousand nine hundred years to accomplish; and still our country progresses and develops, and will ever so continue while free schools and free institutions endure.

The attitude of spirits toward the celebration of the quadra-centennial of the discovery of America is that of a people who are anxious to have recognition taken of the culmination of the greatest event, in all times. Why? Spirits controlled Columbus in the interests of people, who were in a condition worse than slavery, whose hard earnings were confiscated by the stronger neighbor; whose family ties were not respected, and the sanctity of his home ruthlessly invaded and profaned by those greater in power than himself.

Spirits guided Columbus to the shores of the western confines of the Atlantic Ocean. His landing was the inception of what is now enjoyed today by the inhabitants of the Western Hemisphere. New York, Brooklyn, Philadelphia, Chicago and other marvelous and populous cities of the continent, testify to the wisdom of Columbus, guided and assisted by spirit power. Steam and electricity have annihilated distance and overcome impossibilities. New York and Paris are more neighborly today than could have been Paris and Lyons one hundred years ago. The comforts and conveniences of life in America today surpass, far surpass those enjoyed even by the Romans in the Augustan period, while literature and art are flourishing, and make great strides towards the excellence which characterizes the old masters.

Assuredly the people of America have occasion to rejoice, and spirits are rejoicing and will rejoice with them. The lowly have been seated upon high places; the pauper has become through intelligent industry, the prince, while the prince, through indolence and false pride, has become the pauper. Today merit and not family pride is the impetus to preferment. Thrones in Europe are tottering to their fall, and wealth, luxury and manly independence enjoyed by the people on the continent discovered by Columbus, have incited the people living under those dynasties to throw off the burdens and yokes of blue-blooded aristocracy and emulate their brethren on this side of the Atlantic Ocean.

Finally the attitude of spirits towards the coming world's fair is that of pride in a discovery which has resulted in so many blessings to man.

HENRY KIDDLE.

Meetings in Michigan.

The Spiritualists' Grove Meeting, held in this town, Texas, on Sunday, the 12th of June, was a success. The weather was fine, giving us a large attendance. Hon. L. V. Moulton, of Grand Rapids, gave two discourses on the absurdity of accepting the evidence of continued existence from an old book which had no other merit than a "Thus saith the Lord," (?) and rejecting the proof furnished by modern Spiritualism, which can be obtained through three of our five senses.

Sunday, the 19th of June, the Southwest Michigan Spiritualist Association held its annual June grove meeting at Lake Cora. Notwithstanding the unfavorable weather, a very fair audience assembled to hear Mrs. Adah Sheehan, of Cincinnati. Music was furnished by the Male Glee Club of Paw Paw. Mrs. Sheehan's inspired words seemed to strike a responsive chord with all present. The speaker is far from being a Christian, Spiritualist.

L. S. BURDICK.

patent not only to reveal the nature and location of diseases, as we well know, but also as I have shown to discover and reveal all the remedies that nature offers in boundless profusion, of which the schools have thus far mastered only a small fragment.

"Everything that exists has a potential energy for man. Even the grain of sand, which seems so entirely inert has been proved by homoeopathy to be a valuable medicine. Every substance that exists, either mineral, vegetable or animal, has a potency to impress in some important way the human constitution, and the remedies that have been given us by the divine power are therefore limitless and count by the millions, and this limitless mass of therapeutic knowledge, made accessible by psychometry, is so vast that no human brain can ever contain it, and yet when we throw aside this infinity of practical knowledge, because we are unable to handle it, we have still in the electricity and mineral magnetism as combined in these new instruments which you have felt and learned to use, an agency approaching so near to a panacea that you might be excused if you neglected the medicine entirely and met disease fearlessly with this machinery, when you cannot promptly conquer it by your own vital magnetism."

This is a very condensed presentation of the leading ideas of this inspiring address, almost in the very words of Professor Buchanan. He went over the whole ground of the new sciences to the satisfaction of every hearer, and the admiring sentiments of the class were then expressed in a formal address by Dr. Rachel S. Tenney, of Kansas, an experienced physician and an enthusiastic devotee of the new sciences whose years of experience and insight have been all chosen words. The evening was prolonged by interesting and enthusiastic addresses by Mrs. Maud Lord-Drake, Mrs. Orvis and that very learned, but very independent and original-minded physician, Dr. J. Thorne, all in harmony with addresses of Prof. Buchanan. I would like to give an outline of his striking views, but fear to encroach too much on your space.

I cannot close without referring to the last lecture of Prof. Buchanan at the close of his course. It was a marvelous production, not only eloquent, but revealing mysteries in the philosophy of the universe, the laws of all things either earthly or heavenly, human or cosmic, so entirely new that we were all astonished as well as delighted. We had never heard of such ideas fortified by such an array of facts, and Prof. Buchanan has never published them, but keeps them for his disciples. They might be styled the basic philosophy of the universe, and that lecture alone would have authorized us to honor him as the leading philosopher of the age.

Prof. Buchanan cannot remain with us many years. His white hair shows that he is approaching sunset. Progressive men and women do not know what they miss by neglecting his instructions. The American press has not done its duty in calling attention to the American philosopher, and but for accident part of us would have lost this opportunity by not hearing of its existence. But we have enjoyed it as we never before enjoyed the words of wisdom, and we would welcome all progressive thinkers to this "feast of reason and flow of soul," which we have fully enjoyed, and learned to love this grand, genial and disinterested philosopher who has led us into a new world of thought and usefulness. We thank THE PROGRESSIVE THINKER and the Arena for doing justice to American science and giving us the productions of Prof. Buchanan's pen.

We of the class of 1892, who will return for our second session next May, sincerely hope to be able to welcome a large class of men and women, who will do our Professor justice and then, in their turn, help to disseminate the knowledge he so kindly and so thoroughly imparts to all who care to come and learn.

MRS. AMELIA M. THOMPSON.

THE ORTHODOX DEVIL.

Gets Support from the Pulpit—
Innovations on the Devil's Old
Methods Sacred.

A preacher in Fort Wayne, Ind., has been having a running-off at the mouth, in which he insults, ridicules and vilifies those who do not believe just as he does. Lately he took occasion to denounce Spiritualism as the work of the devil. This objection has been urged against almost every great reform. The old is sacred and the new profane. It was said of Jesus: "He hath a devil and is mad," and to those who were carried away by his doctrines, they said: "Why hear ye him, he hath a devil." Geology was said to be from the devil. Hugh Miller undertook to reconcile Genesis and geology. His bible told him one story, and the strata told him another. He knew the "sermons in stones" were true. Not being able to reconcile the two, he sent a bullet through his heart. The opposition of the church to the science of astronomy was so bitter that "not a glittering star in the vast expanse bears a Christian name." When Galileo maintained that the earth was round and moved, he was denounced as being in league with the devil. Here is an extract from a sermon:

"The opinion of the earth's motion is of all heresies, the most abominable, the most pernicious, the most scandalous. The immobility of the earth is thrice sacred. The argument of the immortality of the soul, the Creator, etc., should be tolerated sooner than an argument to prove that the earth moves."

Galileo urged his accusers to look through his telescope and be convinced, but they refused. One Calvin declared that "the devil had enabled Galileo to invent an instrument to distort man's vision and make things appear as they were not." Galileo was imprisoned and abused, almost beyond description, and finally compelled to get on his knees before church authority and say:

"I, Galileo, being in my seventieth year, a prisoner and on my knees before your eminences, having before my eyes the holy gospel, which I touch with my hands, abjure, curse and detest the heresy of the movement of the earth."

The church admits to-day that she was wrong and Galileo right. When printing was invented the church denounced it as the black art. She denounced Faust as an emissary of the Devil, and sought to take his life. Did this silly talk banish the printing press? Oh, no. "By the powerful energies of the press, information is diffused on every side, and the world has become a

vast whispering gallery, and the echoing notes of the human intellect now vibrate through its eternal dome." Fulton's steamboat, Gray's balloon, Morse's electric telegraph, all were ridiculed and denounced in the beginning. When Jenner discovered that vaccination took the deadly sting out of smallpox, he was denounced as being in partnership with the Devil, to turn man back in a genus quadrumanus. It was even asserted (where vaccination was not known) that horns were sprouting on the heads of vaccinated children. When an old Scotchman invented the fanning-mill, a machine to separate chaff from wheat, it was said to be the Devil's work, and Christians who ate of the bread were promptly excommunicated. A German invented the saw-mill; he was denounced as in league with the Devil, and put to death. The Devil was said to be in the movement for the abolition of slavery, since God and the Bible were in favor of it. Fifty years ago there was not a church in the land that would open its doors to an opponent of slavery. To-day the church delights to tell how she abolished slavery. Almost every reform that has benefited the human race has been in the beginning denounced as the work of the Devil, and Spiritualism is no exception to the rule. When any new theory is advanced, the church opposes it, because it conflicts with the Bible. But when, through the force of its own inherent truth, that theory becomes an established fact, then the church accepts it, and coolly informs the world that it is indebted to her for the discovery. Modern Spiritualism must run the gauntlet, just as every other reform has done, but it is growing every day in popularity. Mankind is not satisfied with a belief in a future life. Faith alone does not satisfy the hunger of this human heart, and Spiritualism offers the only hope of settling the question this side of the grave. The Christian says: "I have faith; I believe in a future life." The Spiritualist says: "I have exchanged my belief for a positive demonstration. I know there is a future life." Rev. Samuel Watson, a minister of the M. E. Church for over thirty-six years, editor of the *Christian Advocate*, and president of the "State Female College," and one of the most intellectual men in the church, and qualified to speak on the subject, says of Spiritualism: "It is the voice of God."

I have often seen my children as they were when they passed over. I have taken their little hands in mine and bade them act in my library as they did a few months before in mortal life. What I once received by faith I now have by knowledge, or in other words, 'faith is lost in sight.' This has afforded me more happiness than I ever found in the church, and for her prayers ascend, that she may know spiritual Christianity and Christian Spiritualism are identical.

A. B. C.

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